

THE
Eternity of Hell Torments
VINDICATED, 2
FROM
SCRIPTURE AND REASON

AGAINST THE
Subtle Arts of the Devil and his Emissaries;
WHEREIN

Mr. WINCHESTER'S
Errors, Deceptions, and Evasions on that Subject.

(In DEFENCE of UNIVERSAL RESTORATION.)

ARE DETECTED AND CLEARLY REFUTED.

By R. THOMSON.

*O, ye Generation of Vipers, how can ye, being evil, speak good Things?—
O, ye Serpents, ye Generation of Vipers, how can ye escape the Damnation
of Hell?—Where their Worm dieth not, and the Fire is not quenched.*

CHRIST.

Regions of Sorrow, doleful Shades ; where Peace
And Rest can never dwell ; Hope never comes,
That comes to all : but Torture without End
Still urges, and a fiery Deluge fed,
With ever-burning Sulphur unconsum'd.

MILTON.

A God all Mercy, is a God unjust.

YOUNG.

Nor can I fathom how, in Hell's Abyfs,
God's Wrath can make the Spirits meet for Blifs !
I'm not possest of Wit enough to show
How Trees, *here barren,—there* can bud and grow ;
How filthy Souls, that liv'd and dy'd impure,
Should find in Hell, an Hospital and Cure ;
Nor how Damnation's Weight can ever raise
The Damn'd to Blifs ! and turn their *Groans* to praise.

AUTH.

L O N D O N :

Printed by W. JUSTINS, Shoemaker-row, Blackfriars, for the AUTHOR, at
No. 30, Little Pulteney-street, Soho; and sold by BUCKLAND, TRAP, and
SIMMONS, Paternoster-row; C. FOSTER, Poultry; MARSON, High
Holborn; BUTTON, Newington Causeway; MURGATROYD,
Chiswell-street; BRUCE, New Inn Passage; BATEMAN,
Devonshire-street, Queen-square; SIMMONS, Barbican;
BANFIELD, Round-court, Strand; MUR-
RAY, Princes-street, Soho; and J. LOW,
No. 5, Maid-lane, Borough.

M,DCC,LXXXVIII.

[PRICE ONE SHILLING.]



PREFACE to the READER.

THE assertion of the HOLY GHOST in the first age of the Church, may be justly adopted by us in our day, viz. *Many false prophets are gone out into the world*; and while we see their errors making such rapid progress all around us; the truth of GOD, attacked in its most important branches! while many different and strange voices are heard crying, “Lo! here is CHRIST!” and “Lo! there!” Some telling us, with all the grossest contradiction to truth and common sense, that the New Jerusalem is already come down from above! and others, with all the subtlety and delusion of the *Old Serpent*, that the damned shall shortly come up from beneath! I say, while we see these things, and solemnly consider their fearful tendency, can any one be condemnable for contributing (although *but a mite*) to the support of GOD’s glorious Cause and Truth?

Is it an evil, or unprofitable employment to *try the spirits* and their doctrines by the infallible word of Truth? and to unmask them, *that say they are apostles*, and are not, but are *liars*, and who would, *if it were possible, deceive the very elect*? Surely not; we are encouraged and exhorted to do it.
1 John iv. 1.

I think, every man that comes forth, and stands up in a ministerial capacity, should demand attention of the Church of GOD, either to be highly esteemed for his work’s sake, and labour of love among the saints! or to be shunned as a serpent that would decoy, and a wolf that would destroy the sheep of CHRIST. Being deceived, they glory in

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deceiv-

deceiving, and they handle the word of GOD craftily and deceitfully for that purpose. 2 Tim. iii. 13.

They may make great pretensions to candour, meekness, benevolence, universal charity, and new light; but such unscriptural jargon argues nothing. If any man preach any other Gospel than CHRIST and his apostles preached, the HOLY GHOST hath said, *Let him be accursed!* If any man add unto, alter, or diminish from the perfect oracles of GOD, he shall have plagues added unto plagues! May we beware of receiving such into our houses, or of bidding them GOD speed, lest we be partakers of their evil here, and partners with them in the end.

The design of the following pages is, without the least ceremony, to refute the injurious tenets of a Mr. Winchester, lately from America; and I think, if ever the transcendant perfections of the Great GOD were insulted—his blessed truth denied—the terror of his threatenings evaded—his vindictive justice exploded—his sovereign mercy and precious promises extended beyond their eternal bounds!—If ever the word of GOD was perverted and wrested to the destruction of immortal souls, Mr. Winchester has exerted his abilities for that infernal purpose, in a manner truly astonishing! and gives us a most convincing proof, that *the heart of man is deceitful above all things, and desperately wicked.*

Christian Reader, it is not a matter of mere speculation, or indifference, to the which I would here call your serious attention, but truly of the utmost importance, for the very duration of your expected bliss in glory.—The harmony and consistency of revelation, (which is the ground and rule of your faith, hope, and charity) yea, the very immutability and immortality of JEHOVAH, are all unavoidably called in question, according to the very tenor and statement of Mr. Winchester's tenets; for the very same words and phrases in the scriptures, (respecting stability and duration) are expressly used for the continuance of the saints in heaven, the damned in hell, and JEHOVAH himself in existence. Hence you read of *the eternal GOD, eternal KING, eternal SPIRIT, eternal Redemption, eternal Life, eternal Glory, eternal Judgment, eternal Damnation, and eternal Fire*; if the force and emphasis of one or either of these can be removed, the rest must necessarily be subverted.

I have

I have endeavoured to weigh his reasonings in the sanctuary balances; and I hardly doubt but they will appear *wanting* to every discerning mind; and carrying in them the most pernicious tendency, they should *sink* in the nostrils of every heaven-born soul.

The spirit in which I may appear to have wrote, will doubtless be the chief thing some will keep in view from first to last: candour and meekness are things very much talked about, but I believe in general very little understood. Zeal against heresies, and faithfulness to heretics, are generally reckoned the effects of pride, passion, and bigotry; for a man to call a professed friend and preacher of the Gospel a *liar*, although in fact ever such a notorious one, is enough almost to frighten some people into a fit; their meekness and candour is such, that they would much rather sit beneath the sound of that preacher's voice, for an hour together, and hear him blaspheme, giving GOD and Truth the lye in every sentence.

To call a man a liar, because we chuse to do it, or merely because he differs from us in some sentiments, is neither religion nor reason; but clearly to prove him a liar, and then give him his title, is doing him no injustice at all.

To modern meekness and fashionable candour, I would just observe, that the reason why I have treated my antagonist with such seeming severity and disrespect is, because of the very singular enmity he has manifested against the GOD of TRUTH, and truth of GOD. I have wrote from principle and judgment, and not from passion or prejudice. I view his doctrine and sentiments in the most horrible light! and every propagator of them I look upon as an emissary of Satan; with a stedfast eye upon that dreadful period, when every word and work shall appear in judgment!—I have endeavoured to prove that he is no apostle of CHRIST, but a bold impostor, a most daring, deceitful, and dangerous *liar*! One or the other he must be, for there is no medium: he is either an ambassador of CHRIST, or of Belial: he is either for the Gospel, or against it. He has wrote a book, called “The Universal Restoration,” which contains and displays the most glorious system of truth that ever was revealed; or, the most diabolical delusive fables that ever were hatched by the Old Serpent of hell: CHRIST is not divided, nor can GOD and Mammon ever be united, Luke xvi. 13. Nay, indeed, Mr. Winchester seems to

be sensible that he holds a doctrine which justly exposes him to reproach, ridicule, and contempt, and here a most mysterious sample of hellish subtilty and stratagem presents itself to our notice.

In page 65, he would fain make us believe, that it was GOD that opened the glorious doctrine of the Universal Restoration to his view, and took every objection out of his mind, and cleared up every doubt to him in such a manner, as to give him full satisfaction.

If so, GOD has done more for him in this particular, than for all the inspired writers beside: he is by far a greater favourite than Moses, to whom the LORD, in an especial manner, *made known his ways*—than David and Solomon, who were entrusted with many spiritual *secrets*—more favoured than the evangelists, his most familiar friends in the days of his flesh; yea, even than John the beloved disciple, whom JESUS afterward visited in a peculiar manner. None of them, alas! ever knew this glorious truth: they all contended earnestly for the faith once delivered to the saints, and not for any deliverance of the damned out of hell.

But least the ministers of CHRIST, in our day, should prove *exceptions* against his doctrine, or cause any of his doubtful proselytes to stumble, he has so charitably ordered his scheme and plan as to shut them out of the Church of CHRIST entirely, not intentionally perhaps, but really and truly, according to the very substance of the following quotation from page 155. “What might be
“the tendency, imagine you, of admitting the universal
“doctrine? How would it affect our preaching, for
“instance? Would it not mar a modern sermon, the soul
“and essence of which is damnation—eternal damnation—
“the everlasting torments of hell? &c. &c. This system
“gaining ground, what would become of pulpit-rhetoric,
“so enobled as it has been by *fire and flame for evermore?*
“By this craft, said some of old, *we have our wealth;*
“*(what a most glaring lie!)* and with as strong a jealousy
“might others then cry out, *Nay, spoil us not; for this*
“*is the secret fund; out of which we make up all de-*
“*ficiencies, and fill up every chasm*.*” Let none imagine
that

* If there are any among us who preach hell torments from such wretched motives as these, we shall soon know who they are by name and

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that only a certain class of preachers are intended here, or that the ridicule and contempt of this American son of Candour is merely confined to the ministers of CHRIST's Church, and not to its members also; for like old father Triple-cap at Rome, he views all alike, who are without the pales of his synagogue. Hence he says, (page 8, preface,) "Because a degenerate Church has made a wrong use of this matter, is there not a proper use thereof? Considering how she has corrupted most of the other truths of the Gospel, it is rather a presumptive argument, that *this* is a truth of it, though strangely perverted by her." And pray where has the wisdom, love, and grace of CHRIST, been these 1700 and odd years? that the reformation of this degenerate Church should be delayed till the days of Elhanan Winchester!

But even granting that he views things in this light, viz. that her teachers are *hirelings*, and herself degenerate and corrupt, yet, oh! mysterious hypocrisy, and conscious guilt! he desires (page 66) any of her members that may oppose his system, "to put on, as the elect of GOD, holy and beloved bowels of mercies, kindness, meekness, &c." and to remember that we are all brethren, and must stand before the judgment seat of CHRIST, and so on; and least that should not be strong enough to bind the conscience of his opposer, he has endeavoured to stigmatize him with something very different indeed from "the elect of GOD, holy and beloved." Page 102. "Though the belief of this truth would certainly be a great means of uniting all together, yet do all seem to oppose it with great violence, and especially those, who, under a cloak of religion, are full of malice, and guilty of every species of wickedness." But what an absurdity this, to suppose that a man, guilty of every species of wickedness, should oppose "the general restoration," the only men, I think, that must desire it, glory in it, and defend it! None but the guilty, and final guilty shall stand in need of any such restoration; and why in the name

and place; depend upon it they will be your brethren before long, for they that preach *smooth things*, are sure to take most money. People in general would rather pay to have their ears tickled than terrified; you could not have happened on a more glorious system for bringing in the cash, had you even searched the devil's whole stock for the purpose.

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of wonder should they oppose their own imaginary happiness?

I shall likewise, no doubt, appear condemnable in the eyes of many for want of benevolence, clemency, mercy, and universal charity, as well as candour and meekness, &c. Universal charity, indeed, is the leading subject and matter of debate: could that be consistently proved from Scripture, the controversy would soon be ended. Our Universal Restorationist professes to have a vast share of these amiable dispositions: they seem to be his very element, system, and song: they are shed abroad over all the faculties of his soul: his heart is as large as hell, *broad and deep*! it takes in all lapsed intelligences of every species and abomination! so that, I suppose, he can have no objection to its being called a *habitation for devils! an hold for every soul spirit! and a cage for every unclean and hateful bird!* Perfectly consistent this with his own doctrine; for if he believe that the wicked in hell, including devils and all, who (to use Scripture phraseology) are called *serpents, goats, and swine*, shall in a future period become sheep, (although of Tophet's fold) them also, doubtless, CHRIST *will bring*, should it even cost him a third errand from glory. And indeed, if so, they justly claim charity from us all; and, for ought I know, should share an interest in our prayers, for they are all the children of GOD, (though not at present by faith, in CHRIST JESUS); and if children then heirs, heirs of GOD, of salvation, and joint heirs with CHRIST—all things are theirs, (at least in reversion) and they are CHRIST's, and we shall shortly have to address them with the endearing words of the apostle Paul, *We are bound to give thanks always to GOD for you, brethren, beloved of the LORD, because GOD hath from the beginning chosen you to salvation through*—

But stop! my pen, for lo! I cannot tell
The nature of the work of Grace in hell;
If such a work amongst the damn'd there be,
Alas! 'tis all a mystery to me.
My thick-skull'd-brains, in hell could never trace
The footsteps of redeeming Love and Grace!
Nor can I fathom how, in that abyss
God's wrath can make the spirits meet for bliss!
I'm not possess'd of wit enough to show
How trees bere barren—there can bud and grow!

How

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How filthy souls, that liv'd and died impure,
Should find in hell an hospital and cure!
Nor how damnation's weight can ever raise
The damn'd to bliss! and turn their groans to praise.
Nor how *unquenchable*—eternal fire,
Can ev'n be *quenchable*, and shall expire!
Nor can I tell how long 'twill be before
They'll pass the *bottomless*!—and find a shore.
Nay, now I recollect, for it will be
When God can lie! and alter his decree;
Then *mutable*, he'll all turn upside down!
Saints to the lake! and devils to the crown!

In short, the difference is neither more nor less than simply this:—In the judgment-day the one part of mankind shall enter into the joy of their LORD—the other, in company with devils, shall make a short visit to hell, to have their backs *lashed*, and their *stiff necks* broken into humble obedience, and their aversion to CHRIST and holiness purged away by tormenting fire! O strange delusion!

In attempting to vindicate the terrible but important truth thus exploded, I have, in preference to any other rule, made the word of GOD my test and authority; for if any man lay down premises, draw inferences, and make conclusions contrary to the oracles of GOD, it is because *there is no light in him*, yet I am well aware that my antagonist professes to have an equal attachment to that infallible source of argument. Indeed I have always observed, since I have known any thing of religious matters, that men generally avow the strictest regard for the Bible, while they are just ushering in their damnable heresies, and about to sap its very foundation—like Judas they betray it with a kiss—a kiss of meekness or universal charity; and it certainly is their wisdom so to do, for several very substantial reasons: For first, They copy more minutely after their father the devil, who came to the Son of GOD with an “As it is written, As it is written.” 2dly, They can with greater ease insinuate themselves into the meekness and general charity of apostates, mere professors and wicked men, who, although they cry for smooth things, like to have them as decent and scriptural as possible. And 3dly, By assuming the form of angels of light, and having many good words to say of the precious benevolent JESUS, &c. they stand a better chance to catch the attention, and win the affection of some of his followers, if they are
hearing

hearing but at random ; therefore he hath told us, *to beware of false prophets, who come to us in sheep's cloathing, but inwardly they are* (what few suspect them to be) *ravelling wolves.*

And peradventure should I appear (like my antagonist) to have but darkened counsel with unmeaning arguments, may it incite the attention, and rouse the zeal of some able champion of truth to take the field.—Oppose this daring invader of its glorious rights ; set forth the doctrine of Hell Torments in a more scriptural and judicious light, and the purposes of him will be fully answered, who is a lover of Mercy, Truth, and Justice.

R. THOMSON.

No. 30, Little Pultney-street, Soho,

August 6, 1788.

E R R A T A.

Page 13, last line, for *passages*, read *passage*.

47, line 22, for *believing*, read *believed*.

THE
E T E R N I T Y
OF
HELL TORMENTS
VINDICATED, &c.

BENEVOLENT SIR,

IT would no doubt be deemed the highest insolence in me, were I to put that question to you, which was once put to Satan, *whence comest thou?* Although, perhaps, with propriety, you might even answer me with his reply, viz. *From going to and fro upon the earth, and from wandering up and down on it;* but it certainly would be impertinent of me to ask you such a question, neither shall I; for, for ought I know, you have as much right to trouble and molest God's Israel in Great Britain, as any where else—to sow sedition and wild tares in England, as in America, or any other part of the globe; more especially, if you have been so successful as to have left behind you a plentiful crop growing; then, indeed, you *go to and fro* with a witness, and *up and down* to some purpose; nor would I have you despair of success, even in this land of boasted light and sound doctrine; for as the Quake

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ker once said, "Thou hast the gift," and there are always enough of rotten professors and apostate rebels, that will take the doctrine of benevolence, and general charity, off your hands by wholesale, 2 Tim. iv. 3. But to proceed, that we may come to the point in hand, in your preface, page 1, you say, "The reader will easily perceive I have all along stated the doctrine of the Universal Restoration, in such a way, as to imply and require a change of heart, and thorough alteration of mind and spirit, from what we are by nature, and as we come into the world."

Indeed one of your ungodly admirers had ignorance and wickedness enough to tell me, that he loved all your sentiments but *that*, viz. your *legality*, as he termed it; but I am persuaded, Sir, that you are possessed of feelings too fine, and benevolence too great, to distress any poor man's guilty conscience for such an infirmity as this: perhaps he only said so, through the strength of the flesh, and for want of faith. But to take for granted, that what you have said is true, nay, that you not only imply and require a change of heart, but insist upon it as a matter of fact, a fundamental in religion, a new-creation, birth, and life, without which, no man can see the Lord, and that with some degree of boldness and zeal, as if you meant what you spoke, and spoke what you felt; all this I am persuaded you might do, and yet (while holding sentiments diametrically opposite) root up its very basis.

What (although your system implies a change of heart and mind) do ye more than other heretics in this particular? Do not even the Arians, Pelagians, Papists, and *Jerusalemities* the same? *What thank have ye?* Has it not been, and is it not still, a maxim with false prophets, to use good words, and fair speeches, to deceive the hearts of the simple? You know it has, and in my opinion you have hit it to a nicety.—But in page 4, you observe, "How it should ever enter into the minds of any, that the Gospel was a libertine lawless

“ *lawless scheme*, is hard to conceive ; or why they
 “ should even wish or desire it, is as unaccountable,
 “ if they rightly understood the nature of the salva-
 “ tion it brings.”

Indeed, Sir, if you rightly understood the nature of the salvation it brings, and the objects it has in view in every generation and period, it would be more unaccountable to me, how you could dare to extend it beyond the ends of the earth, to intelligences for whom God never designed it, and to whom he never will send it. But you say, “ *if they rightly understood the nature of it*”---a very significant *if* indeed: “ *if they rightly understood the nature of it,*” *if so be ye have tasted that the Lord is gracious ; if so be that the Spirit of God dwell in you ; if you be risen with Christ ;* and if God hath made them willing in the day of his power ! and shined into their hearts in the day of his grace ! and saved them by the washing of regeneration and renewing of the Holy Ghost ! and *put a right Spirit within them*, (according to his covenant) then, indeed, they have *rightly* understood the nature of it ; and till then they are as dark as hell to all its glory ! deaf as the adder to all its melody ! dumb as the stones, and as unfit to proclaim its purity ! and hard as the rock against its righteousness, peace, and joy ! yea, their very heart is *enmity* against God himself : *spiritual things* are foolishness unto them, and they desire no more of Christ than to be from under his authority here, and escape his wrath hereafter. Therefore cease to wonder, good Sir ; it is very easy to be accounted for, *why* the Gospel is perverted “ into a libertine *lawless scheme* :” you can strain at a gnat *here*, and swallow a camel *elsewhere*. I know it is no uncommon thing for *workers of iniquity*, to be workers in the Christian ministry, and generally *such priests such people* : preach to them corrupt doctrine, and they will soon shew you the efficacy it has for corrupting their lives!---Dip your pen in the blood of Christ, (if I may so speak) and write them out a benevolent licence for sin, and you

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will

will then see human nature in its meridian dignity, in its very element and bliss! *wallowing like the sow in the mire, and drinking down iniquity as the ox drinketh water.*

But, in page the 5th, you would have us believe that the scene is not quite so dark. "Did I, (say you) " like some, maintain that there was no future punishment at all, it might indeed create an alarm; but " when I, throughout the whole, insist upon personal " holiness, and obedience to the Law and Gospel of " Christ, from faith, and love, which is in him; and " have proved, that a strain and force must be put " upon the doctrine itself, if it be otherwise, the " charge is frivolous and groundless, and the fear " childish, to say no worse of it." I am persuaded you might as well have held with none at all, as with the little you do hold, and been more consistent with your own scheme at the same time; for if universal charity is really a fact, let us have it in its widest extent: speak your mind plainly, without mincing the matter, do you really believe that God loves all his intelligent creatures alike? If so, then his charity is certainly universal; and yet, are there any of them banished from his presence, and cast into the lake of devouring fire, to be tormented by his wrath to a degree beyond all description! Nay, even to suffer shame and contempt from saints and angels! Who have seen and shall see their misery, and rejoice? How, and where shall we trace the cause of this awful distinction? In God, or in the creatures? If in the former, his charity is limited and *partial*; and if in the latter, salvation is *then of works*, and grace has no more to do with it than Satan has; but if it be indeed of Grace, and if (as you affirm) his love is universal, and fixed on all, is his hand shortened that it cannot save? Are his eyes dim, that he cannot see them plunging themselves into misery? or has he not wisdom and power enough to keep them, at least from fall-
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ing under his wrath and curse?---“Love will find
 “ means,” is a saying worthy of notice on this point.
 Again, let me ask you, Is their *depravity* universal? Is
 their *rebellion* against God, *love of sin*, *slavery under*
Satan, and *sentence of condemnation*, universal? and
 are they universally alike, *without strength*, unfit to
 redeem, new-create, and recommend themselves to
 the favour of insulted holiness, and spotless purity?
 They are, and I dare you to deny it; for God himself
 would bear his irresistible testimony against you---He
 looked down from heaven, to see if there were any
 that did understand, and seek after God; and lo! the
 return---*They are all gone aside; they are all become*
filthy; there is none that understandeth; there is none
that seeketh after God; there is none that doeth good; no
not one. Destruction and misery are in their ways, and
the way of peace have they not known. Now we know,
that what things soever the law saith, it saith to them
who are under the law, that every mouth may be stopped,
and all the world become guilty before God. Rom. iii.
 10---19. Hence, Sir, I think we may observe, by the
 bye, that the justice of God would have shone forth
 gloriously without a blur! had even the whole race
 of mankind been swept into misery! without a mo-
 ment's mercy. But to turn the question, and give
 general charity a chance for its graceless life, let
 us for a moment admit the thing as a fact, viz. That
 all intelligences are interested in redeeming love; that
 a sufficient ransom is paid, and atonement made for
 them and all their sins. What! the ransom found,
 paid, and accepted? and must any of them go down
 to the pit as debtors? Reconciliation made for ini-
 quity! and yet cast out of his presence? His anger
 pacified! and still burning to the lowest hell? Their
 sins put away by an almighty sacrifice! and still cry-
 ing for vengeance? The sword that reeked in the
 blood of an innocent sufferer in their stead! not yet
 returned to its scabbard?

Oh!

Oh! mysterious benevolence! Oh! unaccountable charity! We are lost in the contemplation of thy complex qualities.

Sure such a procedure as this would even disgrace an earthly court of justice, and by men of sense would be reckoned a monster; a very hydra in the law and government; therefore such inconsistency, and injustice! such a mixture of love and hatred! benevolence and vengeance, on the same objects! are characteristics so horrible and detestable, in their very nature, that it would be the highest blasphemy to attribute them to the God of saints.

But as you seem to intimate that you would not willingly alarm the ears, nor raise the fears of either party, in supporting your scheme of "universal restoration," I think a little advice might be of some service to you, viz. to let your doctrine undergo a small repair, (as you unluckily began to build *without counting the cost*, and have run short of stubble, hay, mortar, &c.) and let hell and horrors be instantly blotted out of your creed! never let the terrific sound of damnation be heard from your mouth! but call them shadows, phantoms, bugbears, or any thing but what they really are. Nay, don't boggle man! for it will answer your purpose, I'll warrant you, as I shall more evidently shew in another place; and, in the mean time, your system being more gross and glaring, you will stand a better chance to escape the notice of old *snarling* orthodoxy, and *stinted* candour; and from the other quarter, there can be nothing to fear, because, having all clear before you, and your system like a well-tuned instrument, you can then feed them with benevolence, goodness, and universal charity, till they are sick of love! Then you can charm their ears, and gently close their eyes, with the enchanting music of the Syrens! till fast asleep, and with united snorings, they resound its melting melody! therefore, Sir, I hope you will bear with me in my infirmity and "childish fear," if I read your book with some
of

of the wholesome sayings of the Bible in my hand; because even Paul (who was a man, and had put away *childish things*) says, "But I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, (*ye shall not surely die*), so your minds shall be corrupted from the simplicity that is in Christ;" and further adds, "for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. xi. 3, 13, 14, 15. But as there is nothing particular occurs in the rest of your preface, but what we have in the course of your dialogues, I shall proceed to the first objection, *stated and answered*; and as I do not intend to swell this publication to any great size, I shall be as brief on each point as possible.

Before I enter the door of these dialogues, I would just make an observation on the sign without. They are called "Familiar Dialogues between a Minister and his Friend," and I have nothing to do with what the title page holds out, of there "being the substance of several conversations, that the author had with various persons, both in America and Europe;" for they certainly are "familiar Dialogues;" easy, without much opposition; and peaceful, without much contradiction, "between a Minister and his Friend;" not between two parties contending for truth and error, light and darkness, Christ and Belial, but a Minister and his Friend; two persons, but one in interest, sentiment, and song. Doubtless, therefore, Mr. Winchester gains the day, takes the spoil! and of a pretended opponent, makes at last a complete proselyte! But to proceed,

The first objection (page 2) this good friend of his brings against the system of general restoration, is from
Isaiah

Isaiah xxxiii. 14. Dan. xii. 2. Matt. xviii 8. and xxv. 41, 46. Mark iii. 29. 2. Thes. i. 7, 8, 9. and Jude 6, 7. which passages relate chiefly to the wicked, and are expressive of the nature and duration of their misery, by such emphatical words as these, viz. devouring fire, everlasting burnings, everlasting contempt, everlasting fire, everlasting punishment, everlasting destruction, everlasting chains, eternal damnation, and eternal fire.

To which Mr. Winchester replies, " I shall now proceed to answer it, by bringing an equal number of passages, where the word everlasting is applied to things and times, that have had, or must have, an end."

With regard to a number of passages, you certainly have been as good as your word; a cloud of witnesses have made their appearance at your command; but whether they will give in their evidence for, or against you, is not yet decided; and here we have the everlasting covenant of circumcision, now *null and void*; the land of Canaan, once given for an everlasting possession, *shortly to be dissolved with the rest of the earth*; the everlasting hills, *to perish in like manner*; and the everlasting priesthood of Aaron's sons, *long ago abolished*; with some others similar to these, and many cited to be searched for, and read at our leisure. But what, in the name of wonder, candour, and general charity, have any or all of these passages to do with the duration of Hell's torments? Where, Sir, in all the word of God, can you find a single verse, (without wresting it), to countenance you, in taking such a measuring reed as this, to know their endless length. Do but for a moment set your own sentiments aside, and answer, as in the sight of him who searches and sees your heart to its very darkest corner! Could you find no passages of scripture better calculated to explain the duration of the wicked's misery by than these? Will you acknowledge yourself such a complete novice in the scriptures, such an idiot in religion, that you really could find none more suitable to the point?

point: and can you say, that you study to shew yourself a workman, such a one as needeth not to be *ashamed*, rightly dividing, uniting, and distinguishing the word of truth? and on the present head, have you been careful to compare spiritual things with spiritual, that you might not pervert the word of God? But these things speak for themselves, and therefore require no answer from you. You say "Things and times that have had, or must have an end." If by things and times here, we are to understand you in a spiritual sense, I apprehend they were called everlasting, to imply *without end*; because spiritual things, *i. e.* blessings to the Old Testament Church, as well as to the New, came from the everlasting God, who himself was their everlasting portion—I an everlasting covenant of grace, through an everlasting Saviour, and to them, they were shadows of a more enduring substance, and tokens and foretastes of an everlasting rest and blessedness. Or, if you mean in a literal sense, "Things and times, &c." still, from their antiquity, stability, and duration, or from the seeming impossibility of their being changed, they might be called everlasting, in a good, though not in a strict sense. So Jonah might say, *the earth with her bars was about me for ever, i. e.* I imagine, to his feelings and fears, having lost hope of deliverance; and David, O God, why hast thou cast us off for ever? Psalm lxxiv. 1. only seemingly, not really. But, taking them in your sense, have you not been comparing spiritual things with literal, and eternal things with temporal? This is even attempting to measure eternity by time itself, a thing utterly impossible, and truly abominable.

O but, say you, (page 8), "The Gospel is called *the everlasting Gospel*, Rev. xiv. 6. yet it must cease to be preached, when it shall be needed no longer." And pray what new discovery have you made here? Sure any fool could have told us that much; you have

not said the Gospel shall cease to be everlasting, but that it shall cease to be preached; and that doubtless it will; sooner, perhaps, than the advocates for your diabolical doctrine could wish: for I defy you to prove, from scripture, that it is ever called the *everlasting preachment*, or *everlasting preaching*; therefore, woe be to them that hear it not, and receive it not, *while on earth*, for they shall never hear a syllable of it in *hell*! Now is the accepted time! (*not then*); now is the day of salvation! (*not fifty thousand years hence*); therefore, Sir, I hope you will give up this passage, without offering it any farther violence; it happens not to suit your purpose, for the Gospel is called everlasting in a very proper sense: the very essence of it is in the believer's heart; the life and immortality it brings to light; the peace and reconciliation it declares, shall be durable as its immortal author.

Upon the whole, you tell us, (page 9), "Here are more than fifty passages, where the word *for ever* intends only *age* or *ages*; to which many more might be added." Readily granted, Sir, and I assure you, I would not have them out of the connection where they now stand, on any account whatever; nor speak any other language than the Holy Ghost intends them, for the best system that ever blessed a nation; at the same time, the truth I am here defending, has no relation with them, nor is it, in the least, affected by them. But your friend proceeds, and brings for your consideration, Rev. xiv. 11. xix. 3. "And the smoke of their torment ascendeth up *for ever and ever*." It is very astonishing to me, that, no sooner does your opponent lay siege to your strong hold of error, with the great guns of eternal damnation, devouring fire, everlasting destruction, and ever-burning sulphur, &c. but you are sure to evacuate the place of action, fly off to the Old Testament in search of ammunition, "among things or times that have

"have had, or must have, an end;" and he, poor man, unwilling to take any advantage, more confounded than courageous, stands and stares, till overpowered with passages, and lost in the contemplation of your brave reasoning! he falls submissive at your feet. But however, in page 13, he begins to discover this cheat, and lays it before you as a grievance to be redressed, *as follows*:

"*Friend*, it is certain, that when the word forever is applied to things of this life and world, it intends *a period*; but when applied to spiritual matters, and things of another world, it must be endless, according to my judgment; and I am apt to think you will find it so too."

"*Minister*, (page 14), I am certain you will soon be convinced to the contrary." No doubt of that, Sir; for his judgment seems to be quite soft and pliable; nay, indeed, in the same page, we see him brought to confession, through your nervous strain of reasoning on Heb. x. 12, 13. "But this man, (Christ), after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting, till his enemies be made his footstool." Indeed you might have saved yourself the trouble of giving us your thoughts on this passage; for it happens to be its own interpreter, without so much as leaving us in the least uncertainty for its true meaning. For although it is said, *He for ever sat down*, yet it is added, from henceforth expecting, *till* (mark, *till*) his enemies be made his footstool. Agreeable to Psalm cx. 1. Sit thou on my right hand *until* I make thine enemies thy footstool.

It would have been better for your purpose had you left the 13th verse out entirely; for it looks but dark upon your system every way. But why did you not pursue the context at least to the end of the next verse? *For by one offering he hath perfected for ever them that are sanctified*; perhaps in your view of things, this perfection

perfection from the guilt and power of sin may lose its efficacy, and fade away; nay, indeed, we may lose our covenant God, for we are only told that he is to be our God *for ever and ever*; or should he even bring us to glory at last, the apostle only tells us, that we shall *ever* be with the Lord; and O what cruel mockery follows (if the word *ever* means but an age). Wherefore comfort one another with these words, 1. Thes. iv, 17, 18. And ministers of the Gospel, they whose study and work it is to turn many to righteousness, are to shine forth as the stars, it is true, but only for *ever* and *ever*. Many others I could mention, where the very existence of Jehovah and his eternity of praises, &c. rest simply on the words *ever*, and for *ever and ever*.

I shall here just notice one passage more that you have pressed into your service, to very little purpose; Heb. i. 8. But unto the son he saith, "Thy throne, (in distinction from the throne of the Father), O God, is for ever and ever;" yet we read, (1. Cor. xv. 24, 28.) "of the end, when he shall have delivered up the kingdom to God, even the Father: When he shall have put down all rule, and all authority and power, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all."

I must needs say, this seems to be jumbling things together at a strange rate; "Thy throne, O God, is for ever and ever." And this same person, called God, is "to deliver up the *kingdom* to God, that God may be all in all." You have not now told us, that he shall deliver up the *throne*, but the *kingdom*; neither do you say, that it shall cease to be *for ever and ever*; but only delivered up. If you should make another attack upon this passage, endeavour to be more clear and consistent, and I shall then give it further consideration. You seem like a man just drowning, willing to grasp at any thing to save the life of your favourite doctrine. As I read your book, I cannot help thinking of a remark, once made on a certain
bad

bad poet, viz. "That he neither cared for matter nor manner, so he could but make rhyme and measure." But in page 19, you give us to understand that the kingdom that is to be delivered up, is the mediatorial kingdom. Here you and I cordially agree, and we can hardly differ as to the period when it shall be given up: the apostle tells us at *the end*, doubtless the end of the world, agreeable to the Mediator's own words, Matt. xxviii. 20. Lo, I am with you alway, even to the end of the world; at which period he shall not only give up his mediatorial kingdom and character, but all his faithful ministers, to whom he committed the word of reconciliation; all in his church, called stewards, pastors, teachers, or ambassadors, they shall give up their commissions.

The sound of salvation shall be heard no more; the trumpet of the Gospel shall give place to that of Gabriel, which shall rouse all the dead in earth and hell, and announce the Lord from heaven in flaming fire! —then they shall come forth, they that have done good, *to the resurrection of life!* and they that have done evil, *to the resurrection of damnation!* Then the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Matt. xiii. 29.

And now, Sir, if the mediatorial kingdom is thus to be given up, (as it assuredly will, having answered all the purposes of electing love and free grace) and none admitted to the beatific presence of Jehovah, but through that medium; at the same time myriads of apostate and rebellious spirits driven from his bar of justice, into outer darkness and damnation! Let me ask you how, and at what *period*, will God visit them with salvation, and bring them to eternal glory.

I have nothing to do with your infernal inconsistent scheme; to the law, and to the testimony, declare it from scripture; shew me the plain passages of
sacred

sacred truth that maintains and defends it, unassisted by carnal reason; and let it for once be a volunteer in your service. I ask you nothing unreasonable, nothing that is out of your line or system; for it is your element—What you maintain at the hazard of your character, soul, and every thing; therefore, as the very speaker and mouth for hell, I ask you, “How shall devils and damned souls be just with God?” Nay; I will halve the question with you, and give the answer myself in the *negative*, and leave you to reply in the *positive*: and I shall venture, upon the veracity of Jehovah, to aver, they never shall be justified through Christ; it is utterly impossible, according to the very nature of things, that ever they should. And first, respecting *devils*, that ever any man should harbour such a thought, feed such a rotten hope, and establish such a gross delusion, is in itself unaccountable, unless he can be proved to be a *lunatic* of the very first cast. It is an absurdity that has scarce a parallel in the wide universe! The very end of Christ’s coming into the world, the *nature* he took upon him, the circumstances of his *birth*, the *temptations* he went through, the *miracles* he wrought, the *exhortations* he gave, the *enemies* he encountered, his death, and every other incident, during his residence on earth, all prove to a demonstration, that devils are excluded from every hope and thought of mercy! He came into the world to deliver his own elect, to be their prophet, priest, and king, (*to destroy the works of the devil, to bruise the serpent’s head*), and bring them from under his infernal tyranny. And even upon the cross, while he was *finishing transgression for them, making reconciliation for iniquity, and putting away sin, by the sacrifice of himself, he spoiled principalities and powers; he made a shew of them openly, triumphing over them*, they ever have been, and still are, the most implacable enemies of Christ and his Church: Satan, as the chief rebel, and prime leader of the rest, *walketh about as a roaring lion, seeking*

ing whom he may devour, against whom we are commanded to watch and fight, with the promise, that God shall shortly bruise him under our feet; all which would be unnatural and absurd, had redemption been purchased for them. And could you even defend your sentiment in a *rational* manner, and through the powers of eloquence, benevolence, and charity, reason all the world into your way of thinking, it would avail nothing at all, while it is destitute of the word and truth of God for its foundation; you would only then establish, what the devil himself would even blush to mention!

And secondly, respecting damned souls, they now stand just upon a level with their prince and father, for they have not only perished from the way, but the very way itself is totally and eternally removed from them; remember the mediatorial kingdom is given up! the floor thoroughly purged! the precious separated from the vile! the gold from the filthy dross! the wheat from the chaff! the sheep from the goats! elect angels from the fiends of Tophet! and God himself from every worker of iniquity! *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Matt. xxv. 41.

“ And here th’ access, a gloomy deep defends !

“ And here th’ unnavigable lake extends !”

Access to God, will be a thing *never* heard or thought of in all the regions of light or darkness! the way will be as completely lost, as though there never had been a mediator in existence! therefore they cannot be justified through Christ, no more than if he had never been declared among them as a Saviour.

Again, Salvation, as it respects the application of it, is a work of time and not of eternity; *Thus saith the Lord, in an acceptable time have I heard thee, and in the day of salvation have I helped thee.* Isaiah xlix. 8. And the apostle Paul, to the very same words, thus adds, *Behold, now is the accepted time, now is the day*
of

of salvation, 2. Cor. vi. 2. Who gave himself a ransom for all to be testified in due time : (mark, good Sir, to be testified in due time) : but eternity is not in due time, it is not in time at all ; therefore we read, To-day, while it is called to-day, because the night cometh, when no man can work. Did you pay any regard to Solomon's good counsels and sound sayings, I might refer you to Eccle. ix. 10. Whatsoever thy hand findeth to do, do it with thy might. Why ? For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. And xi. 3. Where the tree falleth there it shall lie. As it is written, He that is unjust let him be unjust still ; and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. Rev. xxii. 11.

Nay, the very nature and end of the gospel dispensation, and means of grace, puts the matter entirely out of doubt, *His name shall be called Jesus, for he shall save his people from their sins—Jesus answered him, If I wash thee not, thou hast no part with me : If ye believe not that I am he, ye shall die in your sins, and where I go ye cannot come ! And when he ascended up on high he led captivity captive, and gave gifts to men, and gave to some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints ; for the work of the ministry ; for the edifying of the body of Christ, that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive. Eph. iv. 14. And the apostles all with one accord taught the very same doctrine, and spoke the very same things.—Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. Tit. ii. 14. If any man have not the spirit of Christ, he is none of his : if any man be in Christ, he is a new creature—know ye not, that the unrighteous shall not inherit the kingdom of God ? be not deceived, neither fornicators, nor idolators, nor adulterers,*
nor

nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you, but ye are washed; but ye are sanctified; but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 9.—And you hath he quickened, who were dead in trespasses and sins. Wherein in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by Grace ye are saved): and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Ephes. ii. 1---6.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory: Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh upon the children of disobedience. Col. iii. 6.—For this is the will of God, even your sanctification; for he hath not called us unto uncleanness, but unto holiness; and they that are Christ's, have crucified the flesh with the affections and lusts;—Not that we are sufficient of ourselves; Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost, to the praise and glory of his grace; wherein he hath made us accepted in the beloved. Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness, into his marvellous light—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father. To him be glory and dominion for ever and ever. 1 Pet. ii. 9. Rev. i. 5.

But perhaps you may think I have been rather lavish with my quotations on this point; I shall therefore leave you, as I proposed, to answer the question in the *positive*; or, in other words, to find justification for your friends in hell; and remember, you have got a Mediator to seek for them, for the apostle tells us, *Then cometh the end, when he shall have delivered up the kingdom.* The words are very forcible: it is not said, *when he shall deliver it up*, but *when he shall have delivered it up.* You have likewise another *sanctifier* to find them, for they despised the Spirit of Christ, and all his operations while upon earth, and counted them all madmen and fanatics, who were under his holy influences: and another Revelation, for that given unto them, and faithfully preached among them, while in this world, proved *a savour of death unto death*; neither have we any reason to hope better things of them, should they even have it again in hell.

Before I proceed, I find it necessary to observe, that to attempt to rescue all the scriptures out of your hands, which you have wrested and perverted to support your bad cause, would require more time and patience than I am either able or willing to bestow; neither do I see it to be needful, as the strength of charges against a man, never consist so much in their number, as in their nature. Suffice it in general to say, that, like a gentleman of the greatest benevolence, and hero in the cause of universal charity, you have collected the precious promises together in large clusters---the children's

arguments that laid hold of your mind, and led you into the notion of general charity. How this agrees with other parts of your book, I leave you and it to determine. I shall now proceed to answer it, by proving that sin is an infinite *evil*, as well as *endless* in its duration; not that I consider myself bound to prove the eternity of sin, as necessary to support the doctrine of *endless misery*; for if God, in his word, had told me but once, that the wicked shall suffer eternal damnation, I should conclude, in my own mind, that sin is an infinite evil, and as such, to run parallel with its curse; or else, a God so holy, just, and good, as I conceive him to be, would not have inflicted that punishment upon it. But first of all, let me ask you what sin is, if it is not infinite? a thing that is not infinite, may be known and described; if you really venture to affirm, that sin is not an infinite evil, you ought to give some very substantial reasons for so doing; to tell us, that it is "the imperfection of the creature," is but mere ridicule and mockery. What saith the scriptures? I am willing for it to be counted finite or infinite, as they shall decide; and there let us trace it from its *throne* in the heart, to its overthrow of the sinner in hell. 1st. In the heart, Jer. xvii. 9, 10. *The heart is deceitful above all things and desperately wicked, who can know it?* Now, if the heart is really deceitful above all things, it must be to a degree infinite, because there is no medium between *above all things*, and *infinite*; and if wicked *even to desperation*, it exceeds all finite description; and the man that pretends to know and describe it, manifests infinite folly and arrogance, because he puts himself upon an equality with the infinite speaker. In the very next verse! *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* 2dly. Let us view sin as it comes forth into the lives and actions of men; or, in other words, let us hear

hear its voice! survey its face! and observe its ways! and let common sense judge whether it be an infinite evil, or the *imperfection of the creature* only. And 1st. Let us hear the imperfection of its voice, Gen. v. 2. *Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go:—Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.—What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Job xxi. 14, 15.—We will not have this man to reign over us,—God is not in all their thoughts. Nay, the fool hath said in his heart, There is no God, Psalm liii. 1.* And is this only an imperfection of the creature? is it not rather an infinite evil? What! to see a poor despicable wretched, helpless worm, pouring contempt upon, and refusing obedience unto the eternal sovereign of the whole universe, who could crush him to atoms in a moment! not an infinite evil?—To hear men extol the service of the devil, and see them glory in the works of darkness, banishing the Almighty from their hearts and thoughts, wishing him off his throne, or out of being! disdaining to call upon him, and counting the exalted privilege of his free service *bondage, drudgery, and unprofitable exercise!* is it not an infinite evil?

Again. Let us see the face or form of sin; that it is rather an uncomely sight, will be granted by most, but, more than an imperfection only by few. It is one of Satan's devices to extenuate, hide it, or call it by nicknames, unwilling that his servants should know its earnings, till they receive its wages. But in scripture it is called a *putrefaction, corruption, poverty, nakedness, filthiness, and rebellion*; every thing that is hateful in the sight of infinite purity. It is a *body of death*, a spiritual death in the soul; all its noble faculties are utterly destroyed; a death in the tabernacle of the soul; it sends it to the dust, to become kindred with worms; and at last both soul and body to hell, to suffer eternal

nal death. It is *gross darkness*, without a ray of light; *foolishness*, without the least wisdom; *filthiness*, without the least purity; *pride*, without the least humility; *enmity*, without the least spark of affection; and *guilt* and *condemnation*, without the least remorse or sensibility; against the greatest and best of beings! one who is glorious in holiness! fearful in praises! dwelling in light unapproachable! and purity unattainable! inimitable in all his perfections! and zealous for his own glory, beyond all comparison or thought! Without the least provocation from him, or any reason to give unto him, he has laid no fatal necessity on their will, nor gives them any countenance in his word: it is their own invention, choice and delight, what they weigh *deliberately on their beds*, pursue greedily in their lives, and *perseveringly* to the last: *there is no fear of God before their eyes*; they act as if they were entirely out of his sight! without his reach! above his power! or beneath his notice! and never to be accountable to him; or receive, or suffer from him! Neither is it because they are *void of wisdom* only; it springs from a *root of bitterness*, as well as ignorance: they have boldly declared war against omnipotence; it is fully set in their hearts to do all manner of evil against his moral and spiritual government. To this end they muster up all their force, all the faculties of the soul, and all the senses and members of the body are employed, none suffered to be idle. Literally and spiritually, their eyes are inlets of vanity, and full of adultery; their nostrils only relish the favour of sin; their tongues use deceit, and are a world of iniquity; *their throat is an open sepulchre*; their stiff necks refuse all restraint, and reject the mildest government; their hands are engaged in a thousand instances; *their feet is swift to shed blood*, and trample under his law and gospel altogether, *instruments of unrighteousness*; and should even conscience begin to bite, and complain of the outrage against Deity, and threaten them with “wrath

“ to come,” they will endeavour to calm it with some silly bribe, which, if not accepted, they will outsin all its clamours, till it becomes *scared, as with a hot iron*: they are *crilling* to have it dead, that their lusts may live. Nor does sin rest here; it goes further: its very name and nature is *destruction*! it has no more of good in it, than Jehovah himself has of evil! All the misery now in hell is a mere nothing, in comparison of the unlimited desires it has for more! it is quite unsatiable: it is sin that makes men hateful, and hate one another; it makes instant divisions in the families where sovereign Grace makes a partial visit! it sets the father against the son, and the son against the father; breaks the bonds of society and nations; dyes the field with blood! and fills the streets with mourning widows and orphans! spreads famine and contagion, sorrow and desolation, over the world! Were the whole earth to run with rivers of human blood, it would still cry out “ Give! give!” nor will hell at last be inhabited to its satisfaction, *for want of God’s elect*. Were I to pretend to shew it in its utmost latitude and extent, I should indicate myself to be under its full sway. I would as soon undertake to draw an exact likeness of Gabriel, as to paint out sin as it really is. I will be bold enough to say, the man that denies it to be an infinite evil, is either an ignorant scoffer, or an enlightened blasphemer, *for it is above all things, and none can know it*; none can describe it. I have only given a faint sketch, hardly the outlines of the dark monster. I might now ask, *Who can tell the number of the beast?* who can count the number of his errors? are they not infinitely evil in their quantity as well as quality? are they not *innumerable*, Psalm xl. 12. They are more in number than the hairs of the head: none but the Holy Ghost could count them, were they even discoverable to outward sight.

Again. Every man by nature, through sin, has lost the image and favour of God, and become liable to suffer

suffer his wrath and indignation for ever and ever ! Such an infinite loss, could only be procured by an infinite evil. But the Redeemer and redemption, from this state of sin and misery, will better establish my assertions, and illustrate the infinity of evil, so as to mock every opposition, and overthrow every contradiction. The truth of his Godhead I need not stay to prove, as you already profess to hold it ; but I must tell you, two things inseparable, now present themselves to you, for admission into your creed, if you would wish to have it in the least measure consistent, viz. The infinite evil of sin, and the Godhead of Christ the Saviour from it, reject either, and you lose both ; if you hold the former and deny the latter, you tear redemption to pieces root and branches ! If you hold the latter and deny the former, the glory of redemption is at once eclipsed ! and disappears into a mere shadow : you hold with the incarnation of God, where there is no necessity for it. If the evil is but finite, and the punishment limited to a certain time, he who thought it no robbery to be equal with God, made himself of no reputation, to very little purpose ; and the salvation he wrought, is dignified above what it ought to be. But, if he himself is really an infinite person, redemption must likewise be infinite ; and if redemption is infinite, so must the evil be from which his people are redeemed ; and if sin is an infinite evil, we should stop our mouths, and remember, that where God is not sovereignly merciful, he is strictly just in the eternal damnation of every worker of iniquity !

But again, sin will still more evidently appear to be an infinite evil, if we consider its endless duration.

We should beware of forming false notions of sin, as we cannot give a clearer demonstration of our being entirely under its power and curse. We may observe, that sin is not a thing that will naturally die of

itself; it has been in the world from the beginning, but it has lost nothing of its strength through old age; it is not yet bowing its head to return to the grave, (if I may so speak); and, although it is *black and ugly*, *delusive and destructive*, mankind, in general, are so infatuated, as to think they never can have enough of it; sooner than not have an abundance, they will *treasure up wrath* along with it; they are as resolute and eager in a course of sin, as though there were an invaluable prize awaiting them at the *end*! Although it is *the poison of asps*, they *roll in their mouths as a sweet morsel*, and *risque* all the consequences of the deadly disorder; and even while it is *sitting them for destruction*, they still drink up the venom with thirst and delight, equal to the ox drinking water. They are taken captive by the devil *at his will*, and blinded to all the joys and sorrows of the world to come: but they are not in the least dissatisfied with their subtle unmerciful enemy; they rather say (at least in substance) "Father, thy will be done." Let the Gospel in all its suitableness and transcendent glory be displayed unto them. they can neither *see it, hear it, nor receive it*; let them be told of the purity, peace, and pleasure, that there is in Wisdom's ways! they count it all *fiction and fanaticism*; or, let the regions of hell, and all the horrors of despair, and chains of darkness, be thrown open to their view! Nay, let them even be favoured with a damned *relative* for their preacher, that they may have not only invincible demonstration, but the most pathetic instruction from a tormented tongue! they would not hear him, nor be persuaded by him. Alas! many a fool hath said in his heart "There is no hell;" and many a greater fool hath said, "It is but a *short bell*;" and many a deluded fool thinks, *he shall escape hell, or, come out of hell*. Such an infinite evil is sin, and such a slave is every man by nature to its tyranny and delusion. And were the wicked to live upon the earth to all eternity, instead of being
turned

turned into hell; to all eternity they would still remain *the wicked*: it never would enter into their hearts to forsake the *chief evil*, and seek after the *chief good*. Nay, were it even possible for them to grow weary of their sins at last, they are *without strength* to deliver themselves; had they even a *will*, to come to the *light*, they could not *translate themselves out of darkness*, neither, indeed, *is it of him that willeth, nor of him that runneth, but of God that sheweth mercy*. A man in his low and lost estate, is just as able to create a world, as he is to create a new heart within himself: a corpse is fully as able to rise up out of the grave and walk, as he is to quicken himself, and walk in newness of life; "He is altogether dead in spirituals; there are no true vital spirits of faith in him, no true motions of obedience, no pulse of heavenly affections, no breath of spiritual prayer, no taste of the Gospel wine and marrow, no feeling of all that massy sin and wrath which lies upon him; all his life is a death; wandering, all his rest is in the congregation of the dead, Prov. xxi. 16. Give him all the statutes of natural excellencies, strew him over with the flowers of sweetest morality, and spangle him with the notions of sublime theology, yet still, he is but a dead man, his soul a dead soul, his faith a dead faith, his works dead works, and his hopes and comforts as the giving up of the Ghost." Polhill.—And yet, will any man dare to stand up in the face of truth, and common experience, and paraphrase all this away, by mildly calling it "the imperfection of the creature?" Is it not rather an infinite evil, and the utter destruction of the creature? Can any thing short of an Almighty power deliver the sinner from its dominion, and create him anew unto good works? is it not God's work and workmanship alone? would it not really be blasphemy to assert the contrary? or can the Ethiopian change his skin, or the leopard his spots? *Then* indeed, and
not

not till then, may they also do good, that are accustomed to do evil. But for any man to imagine, and maintain that this great change shall take place in hell, under the *wrath* and *curse* of God ! is one of the most hellish imaginations that ever blinded the human heart, or deluded immortal souls to perdition ! It plainly gives God himself the lie, and tends to turn the glorious plan of redemption, and Gospel system, upside down.

I shall here a little attend to another clause of the present quotation, viz. “ Since evil and good are “ exactly opposite one to the other, it is evident one “ must at last prevail over the other, how long so- “ ever the contention and strife may continue.” *Talk no more so exceeding proudly; let not arrogancy come out of your mouth. Why ? say you, for the Lord is a God of knowledge, and by him actions are weighed; the Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up. He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail. The adversaries of the Lord shall be broken in pieces; out of heaven shall he thunder upon them. The Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed.* 1 Sam. ii. 3. 10. Here is a woman celebrating the goodness, holiness, power, and justice of God, in a song; and although under the old dark dispensation, she discovers more knowledge in spiritual matters, than a modern professed evangelist, with all the advantages of a liberal education ! O fie, for shame ! fie ! fie ! fie ! I am almost ready to cry out with the apostle, *Where is the wise ? Where is the disputer ?* &c. 1 Cor. i. 20. with Isaiah xxix. 14.

Whatever these verses intend literally, they will serve my purpose spiritually, without doing them the least injustice; and I would observe, that sin in its most vigorous and gigantic heroes, is not infinite. Not infinite ? say you ; what a paradox ? No paradox at all, it is infinite only as an evil, not as a warrior against God,

God; as it has to grapple with omnipotence, and irresistible power, it is as weak as helpless infancy; nor is it in the least owing to the will of hell, and strength of sin, that the *contention* and *strife* is continued; but to the sovereign pleasure of him *who worketh all things after the counsel of his own will*. The period will soon arrive, when Christ shall close the warfare with an eternal victory! The serpent's head is already *bruised*, and his hopes blasted; he is but an *usurper*, and all under his power, belonging to Christ, shall be delivered and drawn unto the Father, John vi. 37, 39, 40, 44. 1 Thes. i. 4, 5, 6, 10. and Col. i. 13. He (*Satan*) is come down amongst us in great wrath, because he knoweth that he hath but a short time; he goeth about as a roaring lion, seeking whom he may devour; but omnipotence holds his chain to limit and lengthen it where he pleases; until that tremendous day! When the lion of the tribe of Judah shall give him the meeting! and demand the appearance of all his apostate legions, and fellow rebels! Rev. xx. 11, 15. Not to hold *contention and strife* with them, but to tear them in pieces! and destroy them as his enemies! Holiness shall then reign without a rival, and prevail over all its enemies, never to be molested. In heaven the wicked shall cease from troubling, and there indeed the weary shall enjoy rest. But in hell, they that despised the authority of Christ, and trampled under foot the blood of the covenant, shall be made his footstool, never to reign nor rise, *world without end*, for, *he shall break them with a rod of iron, and dash them in pieces like a potter's vessel!* While they lived upon earth they could strive with their maker, and contend with the Almighty Sovereign Potter, with a *why hast thou made me thus?* and through the pride of their hearts, direct both his infinite wisdom and will. But the broken pieces of the vessels of wrath will never resume the quarrel, nor pursue the controversy any further. *The wicked shall*
be

be silent in darkness; the adversaries of the Lord shall be broken in pieces. As in heaven, none shall glory in his presence, on their own account; depend upon it none shall reign in his absence (in hell), on any account. One observation on another clause, and I shall dismiss this point, viz. "There can be no doubt, that, as good existed before evil, so it shall exist to all eternity, when evil shall be no more."

I am at a loss to say, of *scriptural perversions*, and *dogmatical conclusions*, which gives the clearest evidence of a rotten cause and bigotted mind; in your book, however, they occur alternately, and are mutual assistants to your benevolent scheme, "There can be no doubt," &c. If your doubts respecting this important point, are not removed in a scriptural and rational manner, depend upon it they will return again upon you in an hour, and with a power that ye think not. But how insipid is your mode of reasoning here, "that as good existed before evil, so it shall exist, when evil shall be no more." Only suppose for a moment, your particular friend to be in dying circumstances, through some fatal disease; and to give you hopes of a recovery, the physician should say, "Pray make yourself perfectly easy, there can be no doubt, that as your friend enjoyed sound health before this disorder, so he shall again, when this disorder shall be no more." Just so weak, irrational, and dogmatical, is your inference on this point: to suppose, that evil shall end because it had a beginning; for what purposes think you had it a being or beginning at all? That it did not come by chance, you will hardly venture to deny; but the question is, (if revelation will afford an answer) Why did it come, and what end had the Sovereign Lord of Hosts in view, in suffering it to destroy so many of his intelligent creatures? According to the tenor of your doctrine, the answer is nearly this, viz. "That in a future *period*, after having exercised them thoroughly with his
wrath

“ wrath and curse, he might shew forth the heights
 “ and depths of his *benevolence, mercy, and universal*
 “ *charity*, in restoring them all to his favour and
 “ glory again.” To finish which frolick, — the
 mighty God himself must travel down to incarnation!
 and become the greatest sufferer of them all,
 and while they suffer with rage and blasphemy, he
 suffers with delight and joy! O absurd to a pro-
 verb, and fabulous to a prodigy! This is not only
 to set at odds his attributes, but to destroy them if
 possible. But it is evident, that sin entered and
 abounded for far more glorious and God-like pur-
 poses; not to mince the matter, I mean, that
 Jehovah might shine forth in the transcendent per-
 fections of sovereignty! holiness! justice! and mercy!
 and therein to dazzle and astonish the eyes of all
 intelligences world without end! Now, had there been no
 sin, there could have been no condemnation; no room for
 justice to have taken place; and had there been no
 condemnation and misery, there could have been no
 such thing as sovereign mercy and abounding grace:
 that God hath already exercised his partial goodness
 and vindictive justice, none can deny; for, *The angels*
which kept not their first estate, but left their own ha-
bitation, he hath reserved in everlasting chains under
darkness unto the judgment of the great day. Jude 6.
 It is true that the great God visited our benighted
 world, and hid himself, as it were, in mortality, to be
 a Mediator, Saviour, and Sun of Righteousness to
 his own people; but, *he took not on him the nature of*
angels, nor did he so much as utter a promise, or
 give the most distant hint, that ever he would shew
 them any favour at any period whatever, but every
 thing to the contrary, according to the full meaning
 of Gen. iii. 15. Rom. xvi. 20.

The gospel light, that shines with chearful rays
 Ne'er darted down a twinkling to the lake;

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There

There wrath a *just*, but fearful scene displays!
 A doleful *night*, where day shall *never* break!
 Yea, some of mankind *too*, are passed by,
 Incarnate glory's hidden from their sight. Luke x. 21,
 And who art thou, proud worm, that dost reply!
 Shall not the Judge of all the world do right?

If Jehovah has a right to deal sovereignly and partially with angels, so he has with men; hence, without consulting their ignorance and pride, he has taken the liberty (if it must *blasphemously* so be called) to reveal himself among them as a *just God and a Saviour*, Isaiah xlv. 21. and David not only insisted upon this doctrine, but frequently set it to music, and sung it in chorus, (as the heavenly host shall do at the last day) *I will sing of mercy and judgment.* Psalm ci. 1. *Let the heavens rejoice, and let the earth be glad, let the seas roar, and the fulness thereof, before the Lord; for he cometh to judge the earth: he shall judge the world with righteousness, and his people with truth.* But, lo! what sublime expressions on the majesty of God, and his sovereign character! *The Lord reigneth, let the earth rejoice; clouds and darkness are round about him; righteousness and judgment are the habitation of his throne; for who in the heavens can be compared with the Lord? who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is strong like unto thee? thou hast a mighty arm; strong is thy hand, and high is thy right hand: justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.* Psalm lxxxix. xcvi. xcvii. ci. 1. And the sovereign Lord himself preached this truth to Moses, *I will make all my goodness pass before thee, and will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.* Exod. xxxiii. 19. Did this humbling truth sound harsh in the attentive ears of Moses? was he ever heard to find fault with it, or explode it as unjust? Give ear, O ye heavens,

heavens, and I will speak; and bear, O earth, the words of my mouth. Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. Deut. xxxii. 1, 4. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight. Luke x. 21.

Nay, but, O man, who art thou that repliest against God? Of what high original, vast wisdom and power art thou? By what authority and for what purpose dost thou reply against God? Hast thou any claim upon him, thou colt of an ass? thou wretched, corrupted, apostate, fugitive rebel, does he owe thee any thing besides wrath?—Whose conduct dost thou imitate, the angels in heaven? Do they reply against God, although he hath left myriads of their *lapsed* nature in hell?—The patriarchs, prophets, evangelists, and apostles, did they ever reply against God? Thou art a monster, and will hardly find thy fellow in the universe. What if God, willing to shew his wrath, and make his power known, who would attempt to cross his irresistible will, or frustrate his eternal councils and decrees? Of what use, pray, would all his other perfections be, if he had not a free and sovereign will? “If there be no divine will in God, then the glass of the divine prescience must needs be broken; because, as God knows all essences in his own glorious essence, all possibles in his own wonderful omnipotence, and all congruities and tendencies to his own glory, in his own unsearchable wisdom; so he knows all futures in his own will.” *Polhill*.—Rob him of his will, and you undeify him at once, for all things are wrought and brought about according to the council

of his own will, *And all the inhabitants of the earth are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou?* Dan. iv. 35. *What if God, willing to shew his wrath and make his power known, endured with much long-suffering the vessels of wrath, fitted (and appointed) to destruction? And that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory.* Rom. ix. 22, 23. 1 Thess. v. 9.

Now, if it is possible that evil should cease to be, or come to an end, these glorious perfections of God must cease to be exhibited; which is contrary to the whole tenor of revelation.

It appears to me, Sir, that you have been reasoning, when you should have been reading—searching hell and hidden things, when you should have been searching the scriptures and revealed things; in such a line you may expect to be *deceived*; and your practice will doubtless be that of a *deceiver*, 2 Tim. iii. 13. But to proceed,

Page 41, your friend lays before you, “Mark ix. 43, 49. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched, where the worm dieth not, and the fire is not quenched, &c. Here our Lord repeats five times, that the fire is not quenched; three times he speaks of hell as a place where their worm dieth not; and to shew the perpetuity of their sufferings, he says, Every one shall be salted with fire.”

Minister. “This is certainly a most terrible passage, and deserves to be considered particularly.” A terrible passage indeed; and so very terrible, I perceive, that it hath frightened you off its premises; had you continued upon the spot long, it would, no doubt,

doubt, have burnt up your doctrine to a cinder. But, alack, and halloo! you have fled far enough without its reach—off to the Old Testament again, among “things and time that have had, or must have an “end,”—down to the millenium, any where and every where, but the ixth of Mark, 43, 49.

The passages you have quoted, to prove that this fire shall be quenched, in opposition to what Christ hath said, are Isaiah lxvi. 24. Ezek. xxxix. 4, 5, 11, 12. Rev. xvii. 14. and xix. 19. Ezek. xxxix. 9. Rev. xiv. 10. Rom. viii. 19, 20, 21. Psalm lxxxiii. 18. Prov. iii. 35. Jer. xx. 11. and xxiii. 40. Isa. xlv. 16, 24. Ezek. xvi. 59—63. and xxxvi. 31, 32. Lev. vi. 13. Dan. ix. 27. Isa. lvii. 16 and xlv. 2, 3, 24. and many similar to these, in such a strain of carnal reasoning, as is not worth the notice of any man in his senses. I shall now endeavour briefly to prove the eternity of hell torments from the above passage, *And if thy hand offend thee, (or cause thee to offend) cut it off; it is better to enter into life maimed, than, having two hands, to go into hell, &c.* (Read carefully Col. iii. 5, 6.) Every word in this passage carries with it the strongest emphasis. *It is better to enter into life, &c.* Now, you say, that they shall enter into life at any rate, one time or other; and if so, would not the words have read more properly thus: “It is better “for thee *now* to enter into life maimed, than having two hands, to go into hell for a season.” Otherwise, they carry with them, in the most strict and absolute sense, that they cannot possibly, by any means, or at any time whatever. *It is better for thee to enter into life, &c.* But let us dwell a little upon this phrase, and take a view of the *gate* and *entrance* into life and bliss; for I perceive the great Architect of heaven and earth, although possessor of infinite wisdom, omnipotent power, and sovereign pleasure, hath not made the *entrance* and door to your liking;
nay,

nay, you have even undertook a controversy with him, who is the very *entrance! the truth! and the life!* John xiv. 6. Now Christ hath told us, that the entrance is *narrow, and few there be that find it;* but you say, that it is *broad,* and that all shall find it. He says, that *Pharisees shall in no wise* (mark in *no wise*) *enter the kingdom;* you say, they shall enter at any rate: he says, that *many shall seek to enter in, and shall not be able;* you say, they shall enter in, whether or no: he says, *Not every one that saith, Lord, Lord, shall enter into the kingdom;* but you say, that even *blasphemers* of the name of the Lord, and *blasphemers* against the Holy Ghost, shall all enter into the kingdom. Should it sound ever so harsh in your ears, I find myself under the necessity of calling you *liar;* for two such opposite assertions cannot both be true, and I would tremble to suspect the veracity of him, who is not only truth, but the true God, that cannot lye! the true God and eternal life! You have likewise contradicted the apostles, and *evaded* or *perverted* their words. Peter says, that *calling and election* must precede an entrance into that glorious kingdom; but you say otherwise. John the divine says, that *there shall in no wise enter into it any thing that defileth;* but *they, whose names are written in the Lamb's book of life:* you speak, as if you never had heard whether there be any such thing as a *book of life;* and say, that *every thing and all things* shall enter into it. John says, that *dogs, sorcerers, liars, and unbelievers, shall be without;* but you say, they shall all be within. You bring to my remembrance one of whom the apostle once said, *he hath greatly withstood our words.* Matt. v. 20.—vii. 13, 21.—xviii. 3. Peter i. 11. Rev. xxi. 27.—xxii. 15.

Again, *Where their worm dieth not, &c.* By the *worm* here, I humbly conceive conscience is meant. And how clear and consistent the scriptures are with themselves; and how easy their blessings and curses may be understood,

derstood, if heretics and deceitful workers would but let them alone: there never was, nor ever will be, but one cure for a guilty conscience; and that is, the blood of Jesus Christ, and if they die without that, they perish eternally. There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment. Heb. x. 26. The same shall drink of the wrath of God, which is poured out without mixture into the cup of his indignation: and they have no rest, day or night. Rev. xiv. 10, 11. *Where their worm dieth not, and the fire is not quenched, &c.* Here let me observe, that I have nothing to do with fires under the Old Testament, or the burning up of the earth, &c. &c. &c. fires that have been, or shall be quenched; for this is a very different fire indeed, as it respects its nature, place, and duration: other fires were only in time, to consume mortal, or temporal things; but this is a fire in the immortal soul, as well as the body; a fire in hell, a fire in eternity. But consider the author of this fire. Deut. iv. 24.—xxxii. 22. *For a fire is kindled in mine anger, and shall burn to the lowest hell;* and Heb. xii. 29. *For our God is a consuming fire.* But what can be more powerful and decisive than its eternity. Jude 7. Suffering the vengeance of eternal fire, and, Isaiah xxxiii. 14. everlasting burnings. *The fire that is not quenched.* See Psalm xi. 6. Matt. xxv. 41. 2 Theff. i. 8.

For every one shall be salted with fire, i. e. preserved in existence, under the weight of damnation: no doubt men and devils shall earnestly seek to be annihilated, but it will be most righteously denied them.

Upon this last clause you give us a strange idea, page 51. “ I would also propose, whether
 “ our Lord did not mean to intimate, that even
 “ the fire itself shall be of use under his direction, to humble, subdue, and penetrate the
 “ stubborn

“ stubborn and disobedient rebels, that shall be cast
 “ into it. Fire as well as salt is a great purifier,
 “ and cleanses those things which are able to endure
 “ it, and is the great process by which all metals are
 “ separated from their dross, and prepared for the
 “ use for which they were designed.” Here it is
 true, you only propose the thing, with a seeming
 meekness and diffidence; but in another part of
 your book, I find you insisting upon it as a fact,
 and with the assistance of a few perverted scriptures,
 you have almost got it established. I shall there-
 fore take a little more quotation before I attempt to
 refute it. Page 164, “ But God knows how to cor-
 “ rect men in such a manner, as to bring them to
 “ submit to him, in due time; and though some
 “ are so sunk in sin as not to be reformed, by any
 “ means, in this life, yet that is no argument, that
 “ God is not able to subdue and bring down the
 “ proud and most rebellious, in another state, by
 “ means that may be used effectually there, though
 “ they could not be used here. Ezek. xxiv. 13.
 “ Some sins are so daring and presumptuous, as to
 “ provoke God to threaten, that they shall not be
 “ purged away in this life; and, perhaps their ma-
 “ lignancy may be so great, that nothing that can be
 “ used here, is able to subdue them. Isa. xxii. 12,
 “ 13, 14.” In all this, I am sure, there is neither
 religion, logic, nor common sense. The darkest
 heathen and most benighted hottentot, with only the
 glow-worm light of fallen reason, would blush to stain
 paper with such horrid nonsense.

If there is the least possibility of a truth in what
 you say, hell might, with greater propriety, be called
 a place of mercy, than misery; more so to them
 than the earth was, as it is intended to produce the
 most blessed and salutary effects; but a very little
 attention to the scriptures will soon discover its
 fallacy, and the dark, degenerate, guilty nature, of
 which

which it is the offspring. First, let me observe, that it will by no means answer your purpose, to speak of the wicked in hell, under the idea of "metal gone to the refiners." They are metal, I grant, (though frequently compared to dross) but what sort of metal? Hear what Jeremiah says, (chap. vi. 16—30.) *Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken. They are all grievous revolters, walking with slanders; they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them.—But, lo! what a contrast! Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones; and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them, I will say, It is my people; and they shall say, The Lord is my God.—The righteous are the Lord's jewels and choice treasure, his elect and peculiar people; but he is angry with the wicked every day; they are obnoxious in his sight, the very off-scourings and refuse; and, as such, banished from his presence. "The former shall be studs for his crown; the latter shall be stools for his feet." Secker. Not that he is any respecter of their persons; far from it: *man, in his best estate, is altogether vanity*: nor has he any thing in himself, the least respectable, to attract the eye, or deserve even the notice of infinite purity. In this particular the whole race stand upon a level; nor would there ever have been any difference among them, if sovereign love and almighty grace had*

not made it. They would all have remained under the power and curse of sin; and all become a prey to vindictive justice; the very distinguishing peculiarity of the love of God is its disinterestedness and freeness! Rob it of that, and you mar it at once: it then becomes a thing of traffic, and although invaluable in its nature, proposed even to bankrupts and beggars to purchase; which indeed would neither be mercy, nor fair merchandise; not mercy, because not free; not fair merchandise, because of the infinite distance and inequality betwixt the thing itself, and the objects to whom proposed for purchase. But herein is the love of God manifested; not that we loved him, but that he first, and from all eternity, loved us; not that we ever sought, or thought of him, but that he sent his son to seek and to save us; his love is love indeed! above all thought, and beyond all comparison; he loves bond-slaves of hell, and makes them free; he loves the blind, and gives them eyes; he loves the deaf, and gives them ears; he loves the dumb, and gives them tongues; he loves black-moors, marries them, and makes them white; he loves *aliens* and *outcasts*, brings them home, cloaths them, adorns them, and gives them the hearts, titles, and privileges of sons and heirs! In a word, he loves them when *dead in trespasses and sins*, and gives them spiritual and eternal life, all *without money and without price*; free as the air they breath, vast above all their desires, firm as the oath of God, and immutable as the eternal throne! And there is but one only reason God hath been pleased to give in his word, why he loves them, and will do all this for them, and not for others; a reason that puzzles and confounds all the wisdom, philosophy, and learning of the world; a reason indeed unaccountable and mysterious to themselves, viz. *Because he will do it, for so it seemeth good in his sight.*

But

But let me here ask a question ; Is this same love universal and equally *free* to all intelligences ? and if so, how comes it to pass, that all mankind, at least, are not made acquainted with it sooner, or later, during their *abode* on earth ? why are any of them suffered to die in sin, and drop into perdition ? why doth not the *free* spirit of love and power *subdue their enmity*, transform them into the image of Christ, and shed a portion of it abroad in their hearts ? Are their names really *written in the Lamb's book of life*, and must they be cast into hell, to suffer the *second death* ? Is heaven purchased for them as an inheritance ? and must they be turned into hell to purge away their transgressions ? and is it likewise true, that the most notorious blasphemers, persecutors, and whoremongers have been saved and sanctified in this life ? and, others of the strictest deportment, and professed piety, buried in hell as *rotten sepulchres* ? Matt. xxiii. 27. Shall filthy harlots have their devils cast out *here* ; and must foolish virgins be cast down to devils ? Oh, man ! *how* *readest thou* the scriptures ? or *understandest thou what thou readest* ? What will it profit you in the end, for thus setting the perfections of God at variance ? all that you have got to say of the universality of his love and mercy, is the most opprobrious praise, unless you give equal glory to—and keep all his other attributes in, the strictest harmony. Hence to assert, that he loves all, and saves but some of them in this life, is to diminish, if not altogether, to deny his wisdom, power, and faithfulness ; but it is evident, that he did not love all, or all would have been fully and freely saved ; *For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first-born among many brethren.* And pray observe the rational and god-like chain of eternal truth ; Moreover, *whom*

he did predestinate, them he also called; and whom he called, them he also justified; (from all things) and whom he justified, them he also glorified: they were set apart by God the Father, *preserved in Christ*, till the day of his power, and *then effectually called*; called *with an holy calling*, and made meet for heavenly blessedness. Jude 1. Col. i. 12. And now, learned Sir, if there is the least possibility for your doctrine to be true, I confess freely, I am lost in a profound maze! and beg of you to rouse all the powers of your benevolent heart, to help me out; for three things here, at least, must be reconciled, before my foolish brain can give it creed-room, viz. the above, and many other similar passages of scripture, with the universal charity of the Deity; and the charity of the Deity with the damnation of the damned. Old Nicodemus never was more in the dark, respecting the new birth, or more unable to change his own nature, than I am to see these things, or reconcile them together.

But I shall now, more particularly, consider the last quotation, from which, all this may rather appear to be a digression. And let us now turn our attention to the lower regions, and to the process there carried on, (as you observe) for subduing stubborn rebels, and making guilty spirits meet for glory! and I am really willing to have hell and damnation thoroughly and diligently searched for the inestimable jewel so much contended for, *i. e.* "the love and tender mercy of God." But in traversing such a gloomy shade, let us endeavour to leave carnal reason behind, and take the infallible word of truth for our guide, as the only true *light that shineth in a dark place*; and let the judicious reader decide the point in debate, in favour of either party, according to the strength and weakness, truth and fallacy, of the arguments, in the following short, but
sincere

sincere dialogue on that subject, that happened but very lately between a minister and his antagonist, and which I here take the liberty of introducing

A D I A L O G U E, &c.

Antagonist. Rev. Sir, I hope you will excuse the freedom of your humble querist, for troubling you on the present occasion.—I am informed, that you are an adept in the science of “the Universal Restoration,” and, as such, I would beg you to produce some of your strong reasons for the conversion of the damned, and their forth-coming to eternal bliss!

Minister. I am glad to see you, and shall endeavour to satisfy you; but let me ask you, first of all, Are you well acquainted with the lovely character of the Deity, as one full of mercy, goodness, fatherly pity, love, clemency, kindness, benevolence, and universal charity? And do you know, that he is the God of all grace, the Father of all spirits, and the lover of all souls? The ample provision made by Christ for all intelligences? and that he is the “great attracting load-stone, that shall finally draw “all things to himself?” And that——

Antagonist. Hold, hold, Sir! I did not come to hear you quibble about clemency, benevolence, and a great attracting load-stone, &c. Christ is a stumbling-stone, as well as a load-stone, and shall fall upon his enemies, *and grind them to powder!* But I ask you, how shall damned spirits in hell break off their chains, escape the wrath and curse of God, be made holy, and get to heaven?

Minister. Gently, gently, thou hot-headed blustering zealot, I don’t chuse to have my feelings ruffled, and my mind agitated with such frightful eloquence. I conversed lately upon this subject with several persons,

persons, both in America and Europe, and never had such a horrid salute in my ears from any one of them! I could preach a thousand sermons, and never alarm my auditory with such an ungracious, unfashionable, unwelcome, and uncouth expression. Indeed, whether I am opposing, or opposed, I like the spirit of Moses and of Christ, of meekness and love.

Antagonist. So says many a fashionable preacher in our day, who is neither a Jew nor a Christian; and I suppose, *like them*, you would rather be accounted a child of candour, than a son of thunder. But to the *question*.

Minister. Well, I say, "the fire of hell shall be of great use to humble and subdue the stubborn rebels, that shall be cast into it."

Antagonist. And who would dare to deny that; Doubtless, every one that exalted himself against God upon earth, and died in his ignorance and pride, shall be humbled in hell with a witness!

Minister. No, no, that is not what I mean. "Some sins are so daring as to provoke God, to threaten, that they shall not be purged away in this life; And perhaps their malignancy may be so great, that nothing that can be used here is able to subdue them."

Antagonist. Rev. Sir, you astonish me! Is Christ really under the necessity of casting any of his *purchase* into hell, because his spirit is not powerful, and his blood efficacious enough to subdue and pardon their sins? O, good Sir, call back your words, I pray you; I'll venture to say, that there is not a redeemed sinner in glory, but would give your sentiment the lie, were he upon earth. I have read of a sin *unto death*, or the *sin against the Holy Ghost*, which, I know, cannot be forgiven, neither in this world, nor that to come; but in the very same connection, it is said, that *all manner of sin and blasphemy shall (or may) be forgiven*

forgiven unto men, for he is able to save to the very uttermost, and *the blood of Christ cleanseth from all sin*. But if by that phrase, "nothing that can be used here," you intend the means of grace, and them simply, I readily grant what you say to be true; the means of grace, without the power of God, are quite useless; yet not so much from the malignant or aggravated nature of sin, as from the total depravity of sinners; *Paul may plant, and Apollos water, but it is God that giveth the increase*. Hence you may read, *Knowing, brethren, beloved, your election of God for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance*, 1 Thess. i. 4. But the means never were intended for the conversion of all, or, no doubt, all should be converted: the most hardened and obnoxious sinners that ever lived upon the face of the earth, have been converted through the preaching of the Gospel; and the most amiable characters of moral virtue, have counted it foolishness, and perished without its blessings. Hence we read, that *as many as were ordained to eternal life, believing*; and Christ himself told the Jews, *Ye believe not in me, because ye are not of my sheep*. And to the apostle Paul, on another occasion, he said, *Be not afraid, but speak, for I am with thee, and no man shall hurt thee; for I have much people in this city*, Acts xviii. 9. And I think, if all the means in this life should leave them unsanctified, we have no ground to hope, that ever they shall get under any other for that purpose in hell, but *as the tree falleth, there it shall be*, Eccles. xi. 3.

Minister. Your conclusion, on this point, rather weakens than strengthens your argument; for the metaphor of *the fallen tree* can have no allusion to the state of *departed souls*; "since a tree cut down by its owner lies not long in the same position in which it falls, but is applied to various uses, according to its fitness, and his pleasure."

Antagonist.

Antagonist. Very true, Sir; but the metaphor does not intend to convey the idea, that souls shall be either notionless, or motionless in another state; far from it: you know, as trees fall, so they remain, or so they shall be, in the most important sense; *i. e.* if they fall *barren*, they never afterwards bear fruit, but may be cut up, and made coffins of, to hold the rotten carcases of *barren souls*, for ought I know. Now to strip the metaphor, the sense is obvious, *viz.* that men dying *unholy* shall *remain unholy*. Only suppose now, that we saw a gardener going to dig a tree up by the root, and should ask him what he meant to do with it, and he to reply, "Why, after all my pruning and watering, this tree still remains barren; I am now going to set blazing faggots to the root of it, with the expectation of having good fruit from it after all." Sure, Sir, we might look upon him as a madman; and pray, do you profess to be a *labourer* in God's vineyard, and yet know no more of these things in a spiritual sense? Read carefully Matt. xv. 13, 14. Hell, I am persuaded, is a soil too hot for trees of righteousness to grow in; and the wrath of God very unlikely to beget the fruits of love, peace, joy, meekness, patience, goodness, &c.

Minister. I do not chuse to dwell upon that point. I have already given you my thoughts upon it, therefore proceed.

Antagonist. Then let me ask you, are there any means at all to be made use of in hell, that shall terminate in the conversion and final glorification of the damned?

Minister. Yes, they shall be severely chastised and tormented; they were fools, and their backs shall have the rod; they were deserters from their Head General, and shall receive many lashes, till at last,—oh! the blessed effects that shall follow! "Every knee shall bow; every tongue shall swear
" and

“ and confess, that Jesus Christ is Lord, to the glory
“ of God the Father.”

Antagonist. Correction from the hands of God as a Father, remember, only belongs to Zion's sons; and not to Tophet's fiends and bastards! the *former* he corrects in love, that it may incite them to cleave to him, and walk more in the light of his countenance; the *latter* are punished in wrath, *with everlasting destruction from his presence.* But a-lack-a-day, Sir! I hope you are not so besotted as to think, that “ swearing, confessing, and bowing the knee in hell,” is either conversion, religion, or devotion! and pray, does not this strange view of things depreciate the blood of Christ, their Saviour, and set aside the work of the *free* spirit, even according to your own notion and sentiments?

Minister. “ Heaven forbid, that ever I should in
“ the least set aside the merits of Christ, the effi-
“ cacy of his blood, or the saving operation of his
“ Spirit and Grace; their torments and sorrows shall
“ bring them down; and, in the sense of the Scrip-
“ ture, destroy them, and thus prepare them for the
“ renewing power of Christ.”

Antagonist. Indeed, Sir, but you have already set them aside, as though he had been possessed of none; and I defy you to ascribe any thing to the glory of his love, merits, and power whatever, while you hold, that any of the souls, he came into the world to ransom, may be lost! But, oh strange! this last assertion is worse than any that you have yet made. What! their torments prepare them for the power of Christ? I have always understood, that the power of Christ is sufficient of itself (being omnipotent) for the work of conversion, without such a preparation as that. Pray, Sir, did you ever read of Saul's bloody errand to Damascus? What torments or sorrows did he endure, to make him meet for the power of Christ? Remember, he was an avowed
H enemy

enemy to him, and all his followers; an injurious character, a most notorious blasphemer, a cruel persecutor, a proud pharisee, and, as ignorant of true religion, as a beast of the field; but the power and grace of Christ made a brilliant saint, and apostle of him, without being under the least necessity of sending him to hell, and chains of darkness, for a dose of purging torments. Nay, the apostle even gloried in holding himself out as a pattern to the chief of sinners, that, in his salvation, the efficacy of the power and blood of Christ, to subdue and pardon sin, might be seen and admired, and never doubted or denied. Depend upon it, if Christ is not able and willing to save in this world, he never can, nor will, in that to come; you are only blinding your poor credulous followers, in asserting such an unscriptural, irrational, and delusive doctrine.

Minister. Be that as it may, I have not so understood the nature of hell's torments, as to give up the hopes I entertain of their sovereign usefulness. "We read of the great number that no man could number, of all nations, and kindreds, and people, and tongues that came out of—not light afflictions, which were but for a moment, but—great tribulation; that they washed their robes, and made them white in the blood of the Lamb, and were admitted into the divine presence, as willing subjects."

Antagonist. Affliction is no longer counted *light*, but as it is compared with *eternal glory*, therefore, these that we read of *coming out of great tribulation*, are from the *earth*, and not from *hell*; in perfect harmony this with the scriptures, and gives further evidence of the rottenness of your system. *In the world* (says Christ) *ye shall have tribulation*, John xvi. 33. And Acts xiv. 22. *We must, through much tribulation, enter the kingdom*; and 2 Thess. i. 4. *We glory in you for your*

your patience and faith in all your persecutions and tribulations, that ye endure.

Your's is a pleasing doctrine to *flesh and blood*, to the men at *ease* in their possessions; it tends to dispel the dark clouds of impending wrath from the minds of guilty sinners; it darts a ray of hope into the hearts of bold blaspheming deists, and deriders of sacred truth; the reins may lie upon the neck of chambering and wantonness, rioting and mirth! The *young man* may rejoice in the days of his youth, and let his heart cheer him in the days of his youth, and walk in the lust of his eyes; his pleasures are but short, like a flash of lightning, and his sorrows shall be proportionable, like a clap of thunder. No creature's sufferings whatever can be long, if eternity succeeds them; and none heavy, if a weight of glory crowns them; therefore, good Sir, you have robbed hell of its terrors, and damnation of its eternity of horrors. Indeed, as you represent it, it is the broad way to heaven, and the very means of grace; for they shall have *light* in their darkness, *hope* in despair, *mercy* in wrath, *healing* in destruction, and the blood of Christ to wash them from all their sins! O astonishing—

Minister. Nay, hold! “It is expressly declared by the prophet, in the name of God, that it is by the blood of the covenant, that the prisoners are sent forth out of the pit, wherein there is no water.” See Zech. ix. 11.

Antagonist. I suppose, if Christ were personally upon the earth at this time, you would have insolence enough to look him in the face, and pervert his pure oracles. Read the preceding verse to that, *And his dominion shall be from sea even to sea, and from the river even to the ends of the earth: As for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water: Turn ye to the strong hold, ye prisoners of hope.* This

is a *pit*, from which you must be delivered in *this life*; or else, I am persuaded, you will find the pit of hell to be (what at present you are not aware of) a bottomless pit; and the blood of the covenant is a ransom to save sinners from going down to it, not to bring any out of it. So, old Orthodox, Job understood the matter, chap. xxxiii. 24. I perceive, that all the arguments you can invent, and all the passages of scripture you can bring, are attended with the most gross and irreconcilable absurdities: my patience is quite spent in hearing you. I beg to ask you but one question more, and that is, are devils to be the happy sharers of hell's humbling sanctifying rod? And although Christ did not *take their nature upon him*, yet is his benevolence and charity so great and universal, that he will even alter the very course of nature itself to save them; and shall they also unite with the other class, in that strange mode of worship, "*kneeling, swearing, confessing,*" &c.

Minister. Yes, most assuredly; God is able, by his mighty power, to subdue all things to himself, and in—

Antagonist. Able! Why I know he is able to destroy the souls and bodies of men, with devils and fiends in hell for evermore.

Minister. Not so hasty, thou passionate, narrow-hearted bigot; since you have been in my company, I have conceited, several times, to have seen hell fire flashing in your eyes! You interrupted me, as I was going to observe, that, "In the dispensation of
 " the fulness of times, he shall gather together in
 " one, all things in Christ.—And having made peace
 " through the blood of his cross, shall reconcile all
 " things to himself, whether they be things in earth
 " or things in heaven.—And every creature which is
 " in heaven, and on the earth, and under the earth,
 " and such as are in the sea, heard I, saying, Blessing
 " and

“and glory,” &c. What can be plainer and more decisive in favour of the universal restoration?

Antagonist. I never would desire better passages than these, to refute your whole system at once; and remember, here is not one word of hell, or, *things in it*, nor any allusion that way. Nay, I am persuaded, you have not read judiciously, the several connections wherein they stand, or you must have seen clearly, that they never were intended to convey any such meaning,

And first. “To gather together in one, all things in Christ, and to reconcile all things to himself,” &c. I suppose you will agree with me, that *the all things* here mentioned, are intelligent things, and not irrational; agreeable to Gen. xlix. 10. *Unto him (Shiloh) shall the gathering of the people be.* Then let me observe, that not only the word *all*, is very often limited in the scriptures, (some say in 500 places) but the words *all things* frequently, and here particularly; also in the 22d verse of the same chapter, *And hath put all things under his feet*, (yet none but his enemies) *and gave him to be head over all things to his church, which is* (not under his feet, but) *his body, the fulness of him that filleth all in all.* The gathering together in one, and reconciling all things to himself, is to make up and compleat this glorious mystical body, of which Christ is the Head! and shall consist of elect angels, as well as saints; not that the angels ever stood in need of reconciliation; having never sinned, they are in Christ by election and confirmation; and reconciled to him, only as it respects the *election of grace*, and purchase of his blood. They are all ministering spirits, sent forth to minister unto them, who shall be heirs of salvation; and they shall be gathered together out of every kindred, and tongue, and nation, according to Isa. xliii. 6. *I will say to the North, Give up; and to the South, Keep not back: Bring my sons from far,*
and

and my daughters from the ends of the earth, not from the bottomless pit ! The heirs of salvation are quite a distinct people from the sons of perdition, and children of wrath. But still more apposite to this purpose is John xi. 52. *This spake he (Caiphas) not of himself; but being high priest that year, he prophesied, that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God, that were scattered abroad.* Pray observe, they are called *the children of God* before they are gathered; and they are gathered and reconciled, because they are *children*. As it is written, *God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.* Much more then, being now justified by his blood, we shall be saved from wrath, through him. For if, when we were enemies, we were reconciled to God, by the death of his Son; much more, being reconciled, we shall be saved by his life.

Again. By the phrase, *to reconcile all things to himself, &c.* cannot be understood all intelligences universally, for many reasons, of the most stubborn and irrefutable nature. Could we for a moment admit the words in that sense, the apostle Paul must be looked upon as the most inconsistent writer that ever lived since the days of Moses; he gives the lye to all the inspired penmen, and to himself, in almost every chapter of all his epistles! But this is not the case, for he frequently speaks in this general way, where even common sense may tell us, that he is not to be understood in an unlimited extravagant point of view, as, where he says, *I please all men in all things, &c.* 1 Cor. x. 33. If so, without limitation, why did he make Felix tremble? Why did he not prophecy smooth things to him, such as, the "general restoration," that would have pleased him at once; but he preached to him, and reasoned with him of righteousness, temperance, and judgment to come! *eternal judgment*, as it is called, Heb. vi. 2. He tells us, that charity endureth
all

all things, &c. yet we know true charity cannot endure to hear God's name blasphemed,—to see truth exploded, or the Gospel opposed. He himself could say, *Though we, or an angel from heaven, preach any other Gospel, let him be accursed! If any man love not our Lord Jesus Christ, let him be accursed!* No doubt, the apostle well knew, that his words were liable to be misunderstood, or perverted, and therefore exhorts his son Timothy to study to shew himself approved unto God, as a workman that needeth not to be ashamed, rightly dividing the word of truth. This, however, is no part of your study; if you can but catch at a few words, that sound like general charity, the patriarchs and prophets may fight and jar with the evangelists and apostles; each one against another, and every one against himself, for aught you care, and the Bible may be the most absurd and inconsistent book of any in the world. We have to thank such craft as you, for the ridicule and contempt it meets with on that account, from men of corrupt minds, destitute of the truth.

But the extent of this reconciliation may be known by the end it is intended to answer, and the blessed effects of which it is productive—see the two verses immediately following that now under consideration: *And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy and unblameable, and unreprougeable in his sight.* And the same apostle to the Ephesians says, *Wherefore, remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus, ye who sometimes were far off, are made nigh, by the blood of Christ.* For
be

he is our peace, who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition (not the great gulph of division, mentioned in Luke xvi. 26.) between us, and that he might reconcile both unto God in one body by the cross, having slain the enemy thereby, Eph. ii. 11—22.

And I may observe here, that all this blessed work of gathering into one body, and reconciling souls to God, is to be effected and finished in this life, according to the first clause of Col. i. 10. *That in the dispensation of the fulness of times, &c. i. e.* Old and New Testament times, eternity can in no sense whatever be called time, or times; eternity is eternity, and therefore damned spirits are utterly and eternally excluded.

But again. Many are not even favoured with the means of reconciliation, which I look upon as a very decisive argument against its universality. *For how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace? and bring glad tidings of good things!* Unto them Christ hath committed the *ministry* and *word of reconciliation*; they are ambassadors for Christ, and *stewards of the mysteries of God*: they are the most inestimable blessings (next to himself) that he can bestow upon any people!—None but converted souls know their worth, and none but damned souls know the bitter effects of despising or opposing them! *How beautiful are the feet of them that preach the Gospel of peace?* how welcome, reviving, and establishing, is their message and doctrine! But Christ is as sovereign in bestowing the Gospel ministry upon any people, as he is with his own Spirit, blood, and righteousness; to prove this point, see the Bible all over.

But let us for a moment look forward to that dreadful and decisive period! called by way of eminence,

eminence, "The Day of the Lord!" or "The Judgment of the Great Day!" when he shall appear the second time, without sin, unto salvation, and acknowledge the objects of his love and choice, before all intelligences and worlds! and to fix unalterably and eternally, the state and place of saints and angels, devils and men. Impartial and *eternal judgment* shall be passed on every enemy of God, and *eternal damnation* shall be the portion of their cup.

All nations and people shall be gathered before him, small and great, not a single individual shall be able to abscond; the sea and the dry land, death and hell, the most obscure recesses of nature, shall all faithfully deliver up their dead; not to be gathered together in one, and reconciled to Christ; for he shall separate them, as a shepherd divideth his sheep from the goats, Matt. xxv. 32—46. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." They, as the *precious*, shall be separated from the wicked as the vile. Jer. xv. 19.

" Here, on the right, the western hemisphere,
 " Blessed with th' auspicious smiles,
 " Reflected all the milder glories of Immanuel,
 " And shed a lustre, and diffused a joy
 " Unknown on earth, since man's transgression.
 " There, on the left, a pitchy cloud hung low and dreadful!
 " Darkness that might be felt,
 " Distinguished that devoted region.
 " The lightnings flashed! and distant thunders growled!
 " The void between exposed the bar of God,
 " With all the awful pomp
 " Attendant on the dread tribunal!"

*Then shall the King say unto them on the right hand,
 Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his*

his angels; and these shall go away into everlasting punishment: but the righteous into life eternal.——Again. *The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; so shall it be at the end of the world: The angels shall come forth and sever the wicked from the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, have ye understood all these things? They say unto him, Yea, Lord, Matt. xiii. 47—52.*

And pray, Sir, how long have you been at the school of carnal wisdom, ever-learning, yet never able to come to the knowledge of this plain truth? They say unto him, *Yea, Lord*; but I suppose your answer would have been, “*Nay, Lord*; I view things “in a far more benevolent light.”

Minister. I despise all your insolent interrogations and sneers, and look upon them as the fruits of profound ignorance. I am perfectly satisfied with my own creed, and well fortified against all your cruel, uncharitable, and unmerciful sentiments. At the same time, I cordially agree with the disciples of our Lord—that the wicked shall be separated from the just, and cast into the furnace of fire, therefore go on to the last passage of my argument, and conclude, for I am sick of your company.

Antagonist. Why, to be sure, the difference between them and you in this particular, is so trifling, that a man with no eyes would rather be at a loss to see it; as it happens to be but two *letters*, and I suppose you think, that the taking away but two *letters* from one branch of God’s truth, cannot be attended with a very great *plague*, or a very heavy *curse*, Rev. xxii. 18. Now, reverend Sir, you hold, that the fire of that furnace is *quenchable*; but they held, and all his faithful ministers still hold, that it is *unquenchable*; that is all the difference. But to proceed,

And every creature which is in heaven, and in the earth, and in the sea, &c. Rev. v. 13. I shall by no means

means whatever attempt to limit the praises of God and the Lamb; for they certainly shall be boundless and universal from every creature, of every description, rank, and region, nothing that ever lived or came into being, but shall glorify him one way or other, as his infinite wisdom and pleasure shall direct. A very wise man once said, (and left it in record for our instruction) *The Lord hath made all things for himself; yea, even the wicked for the day of evil*, Prov. xvi. 4. Frightful words to be sure, and have thrown many a carnal mind into the most violent agitations of perplexity and passion. A beautiful description of his universal praises you have in Psalm cxlviii. also xcvi. 11. *Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord; for he cometh to judge the earth, &c.*

But, if you take the words in another sense, viz. intelligent creatures and *spiritual* praises, they serve my purpose equally as well; and, pray Sir, observe, here is not one single word mentioned of hell, or the *creatures in it*; not a syllable of *conversion*, *justification*, *sanctification*, or *redemption* for lost spirits; you have got all these things to find them, before you can with any propriety attempt to cram spiritual songs down their throats; therefore this passage shuts them out entirely, or takes no notice of them at all. Upon the whole, Sir, I really am astonished at your-----I was going to say, ignorance, but I can hardly allow myself to favour it with such a gentle odium; it must be something worse than ignorance, for it requires both wisdom and malice to pervert the oracles of God as you have done; and yet you profess to be an evangelist, and minister of the New Testament! More amazing still! had it not been for the colour of your cloth, and the white band under your chin, I should never (from your manner of reasoning) have suspected your pretensions to that character. It is evident to

me, however, that you despise and endeavour to overthrow the scriptural accounts of God's love to his people, and his justice in the eternal damnation of his enemies. You have likewise formed every false notion imaginable, of the design, nature, and effects of Hell Torments; nay, I am persuaded, you really do not mean to preach hell at all, although you say you do. It must be purgatory you mean. Purgatory I say; the place where the old Romish bawd keeps her rotten prostitutes: your benevolent ideas of hell, and her most holy ideas of purgatory, should never be found in separate creeds. Reverend Sir, I have used great plainness of speech; I thank you for your attention and trouble; and, although your antagonist, I wish you a friendly and sincere farewell.

END of the DIALOGUE.

From page 55 to 62, you have paraphrased away (as well as you could) the punishment annexed to the sin against the Holy Ghost, with as little of his influence, I should suppose, as *they* that committed the sin *itself*, or Simon Magus, when he wanted to purchase his gifts with money.

You have stated it, as an objection to your scheme, in a very formidable manner, I grant; you acknowledge it to be a great sin, and you express a kind of astonishment at the dreadful threatenings, misery, and so on. But the question is, (say you, page 57.) "Shall there ever come a time when the second death, or lake of fire, shall no more exist?" A little farther on you add, "I shall therefore labour this point a little; and if I should be so happy as to prove, to your satisfaction, the total destruction of death, it will answer many objections as well as this."

I think, a clearer evidence of the hypocrisy and enmity of a man's heart, against God and truth, cannot well be given, than to see him, first of all, state a plain

plain, scriptural, positive, stubborn fact, and in such a light, perhaps, as to carry with it demonstration and conviction to the mind and judgment, of its reasonableness and propriety; and yet, for the sake of some cursed tenet, to search the scriptures, and reason from them, wrest and pervert them, till the very chief and primary end of that truth is entirely overthrown. So it is here, nothing can be more plain and positive than that the sin against the Holy Ghost is of an unpardonable nature; the Great Author of revelation and redemption hath left it upon record, that *it hath no forgiveness, never*, (in time nor eternity) *neither in this world*, (which includes the whole of time) *neither in the world to come*, (which is the eternal world). A sufficient answer I should think, to your irreligious question, "Shall there ever come a time when the second death, or lake of fire, shall no more exist?" But you seem to be entirely ignorant of the distinction that is made, and should be observed betwixt time and eternity, and have blended and jumbled them together anyhow. Hence (in page 175) you talk of a grand jubilee that shall arrive, perhaps, *within 50,000 years* from the creation, when the damned shall all be saved, death destroyed, and the lake of fire put out, &c. But such a wild enthusiastical notion has no countenance from scripture; it would better by far become the imagination and song of a raving Bedlamite, than the system of a professed evangelist! It is an idea that no where exists but in the brain of some poor mortal, either out of his right mind, or under some strong delusion of the old serpent.

Years and periods belong to time, and not to eternity. Time is a *creature*, a thing finite, created, or brought into existence, for the means of bringing about the eternal purposes, councils, and decrees, of Jehovah, who inhabiteth eternity! and is only kept in being during the sovereign pleasure of his will, to
fallen

fallen intelligences. Time is not yet 6,000 years old, and was reckoned on its last legs almost 1,800 years ago, Heb ix. 26. Jude 18. and if *the end of all things* was at hand in the apostle Peter's day, 1 Pet. iv. 7. there can be but a very few years to come now. Yet a little while and it shall no longer have a name nor being (although perhaps a bitter remembrance) in God's universe. *The things which are seen* (says the apostle) *are temporal, but the things which are not seen are eternal.* Now, Hell Torments for a certain number of years or ages, according to your notion, can neither be called *temporal* nor *eternal*; not temporal, because not real nor true, but a positive fiction and falsehood; and not eternal, because, if only for a number of years, it comes among *the things which are seen and are temporal*: it is an absurdity, take it which way you will.

But you say, "I shall therefore labour this point a little." i. e. to make the scriptures contradict one another! Now, in Matt. xii. 32. we read, *Who-soever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* St. Mark saith, iii. 29. *He hath never forgiveness, but is in danger of eternal damnation.* St. Luke saith, xii. 10. *It shall not be forgiven.* St. Paul, *It is impossible to renew them again to repentance.* St. John, 1st epist. v. 16. *There is a sin unto death: I do not say that he shall pray for it.* But the apostle Winchester says, in opposition to them all, "I shall labour the point a little." Such labour, I am persuaded, would better become the character of a Deist, than a professed advocate for revelation. But let us just briefly view the passages you have brought to destroy this important point; for I perceive, as they stand in their several connections, they are perfectly harmonious with the truths you have endeavoured to explode and give us to see that you have really laboured the point in vain. The first

first half verse you have stole is from Isaiah, xxv. 8.
 " He will swallow up death in victory, and Adonai
 " Jehovah will wipe away tears from off all faces,"
 But why was you afraid of the rest of the passage:
*And the rebuke of his people shall he take away from off
 all the Earth, And it shall be said in that day, Lo, this is
 our God, we have waited for him, and he will save us: this
 is the Lord, we have waited for him; we will be glad and
 rejoice in his salvation;* and Hof. xiv. 14. 1 Cor. xv. 26.
 Heb. ii. 14. and Rev. xxi. 4. " And God shall wipe
 " away all tears from their eyes; and there shall be
 " no more death, neither sorrow, nor crying, neither
 " shall there be any more pain; for the former things
 " are passed away." This passage includes the sub-
 stance of the others. But pray look back to the xxth
 and xivth, *And death and hell were cast into the lake of
 fire. This is the second death. And whosoever was not
 found written in the book of life, was cast into the lake of
 fire.* Now look forward to the 8th verse of the xxist.
*But the fearful and unbelieving, &c. shall have their part
 in the lake which burneth with fire and brimstone.* Pray,
 Sir, at your leisure, read carefully Matt. xii. 32—37,
 with Rev. xxii. 18, 19. But in page 60, you would
 fain insinuate that God's victory over Satan, and the
 abounding of grace over sin, will never be compleat,
 unless it is all finally subdued and pardoned. " Nei-
 " ther (say you) would death and hell be silent when
 " God shall ask the great question, *O death where is
 " thy sting? O grave (or hell) where is thy victory?*"
 Pray, Sir, who told you that God shall ever ask such
 a question of death and hell? I never heard of it be-
 fore. See the last clause of Eph. iv. 14.

Page 62. " Friend, I must confess you have
 " given me greater satisfaction, in this instance, at
 " least, than ever I had before, or ever expected to
 " have while I lived. But pray how is it that you
 " can so readily answer all these objections, which to
 me

“ me appear so difficult, and that apparently without
 “ any premeditation, and with so much seeming
 “ ease?” *Quere.* Was there ever a man so completely duped as to ask you such a question? or was it only the effects of your own ignorance, pride, and self-conceit?

Page 65. “When the evidence of this most glorious
 “ truth first began to appear to my mind, I was deter-
 “ mined never to believe or profess it, until I could an-
 “ swer every objection that could be brought from the
 “ scriptures against it, fairly, and without any tor-
 “ turing or twisting the words of truth; and it pleased
 “ God so to open matters to my view, as to take
 “ every objection out of my mind, and to clear up
 “ every doubt, in such a manner, that I have full satis-
 “ faction.” A glorious truth dare you call it? and a
 most glorious truth? is it not rather the most mon-
 strous absurdity that ever was hatched? the most ri-
 diculous, unscriptural, inconsistent, and pernicious
 system of delusive nonsense that ever any heretic had
 the insolence to broach? If the word of God be true
 it is, for there is not one plain passage for it from
 Genesis to Revelation; nor one fair argument for it
 in all your book; no, not one; but an artful, tor-
 turing, twisting, wresting, perverting, evading, add-
 ing to, and diminishing from the word of truth, from
 beginning to end. Never did the old *son of perdition*
 at Rome labour and sweat harder to make the
 scriptures preach popery, than you have to make
 them preach “ the universal restoration.” I hope,
 Sir, if you continue in your sentiments, you will be
 so consistent as to assume some other name and cha-
 racter than that of a servant and minister of Jesus
 Christ; for your strength and talents are laid out to
 serve his enemies, and not his friends; you study
 and labour for the devil’s thoroughfare in hell, and
 not for his church and vineyard upon earth. There
 may

may be some men, for ought I know, that chuse to tend a herd of *goats* or *swine*, rather than a flock of *sheep* and *lambs*; but you cannot with any propriety whatever call them *shepherds*!

In page 67, the impassable gulph comes under your consideration, Luke xvi. 26. "And besides
"all this, between us and you, there is a great gulph
"fixed; so that they which would pass from hence to
"you cannot; neither can they pass to us, that would
"come from thence."

This is such a formidable objection against the restoration! that all the men on earth, and all the devils in hell, will never be able to get over it, under it, nor through it; "a great gulph," wide and deep, fixed by omnipotence, firm as the hills of brass, and irremovable as the throne of God! But, oh! how void of the fear of God must that man be! and how rooted the enmity of his heart! or how strong the delusion of his mind, and disordered his brain! or else, how resolute and undaunted in the service of sin and hell! that would attempt to break through this boundary, this impassable gulph of separation and division between heaven and hell! *A great gulph fixed; and so fixed as to cut off all fellowship and communication between glorified and damned spirits; So that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.*

Minister. "I believe, that with men it is impossible; but with God all things are possible: and I
"believe, that Jesus Christ was not only able to pass,
"but that he actually did pass that gulph, which was
"impassable to all *men*, but not to him."

I was going to question you upon this point, and maintain the absolute impossibility of any man in his senses believing such an evident lie, till I just recollected, 2 Thes. ii. 11. from which it is plain, and easy to be accounted for, why a man may believe many things without any foundation whatever. "And he

" assures St. John that he had passed it ; and not only
 " so, but that he had the keys of the same in his pos-
 " session, Rev. i. 18." And St. Peter informs us,
 " that he being put to death in the flesh, but quick-
 " ened by the Spirit, by which also he went and
 " preached to the spirits in prison," &c. And from
 these words it is evident to you, that Jesus passed the
 gulph ; opened the gates of hell ; made the way to
 glory passable ; and, doubtless, God himself accessi-
 ble to all intelligences !---Very well.

Now observe, the great gulph is fixed between
 heaven and hell, and not between the earth and hell ;
 then the question is, if ever Jesus went to hell at all,
 in any capacity whatever, from what place did he go
 to hell ? and to what place did he return from hell
 again ? Page 68, you tell us, that his Spirit, or soul,
 went, while his body lay in the grave ; *i. e.* he went
 from the earth to hell, and came back from hell to
 the earth again. I suppose he only went to preach
 for some lazy clergyman there, and came back as soon
 as his sermon was over.

Your name is Elhanan Winchester ; and, to eluci-
 date this point a little, let me just for a moment di-
 vide it into two parts. Now Elhanan says, " I be-
 " lieve that Jesus Christ not only could, but actually
 " did pass the great gulph, between heaven and hell."
 But Winchester says, " I positively deny it, Jesus
 " Christ never passed the gulph, for he did not go
 " from heaven to hell at all ; but from the earth to
 " hell, where there is no gulph fixed, consequently
 " none to pass." *A house divided against itself cannot
 stand* ; Winchester, however, must certainly be in
 the right, for there can be no gulph between earth
 and hell, or how should Satan come abroad, to
 wander to and fro upon the earth ? and how should
 the wicked go to their own place when they die ?
 Psalm ix. 17.

" By

" By which also he went and preached to the Spirits in prison," &c. *i. e.* you tell us, the soul or Spirit of Christ, in its disembodied state, went and preached to damned spirits in hell: and here we see the glorious, mysterious, and hypostatical union of our incarnate God and Saviour, at once dissolved! viz. his Godhead in Paradise, his soul in hell, and his body in the grave. Be it so, and let us see how much it will argue in your favour. " By which also he went and preached to the spirits in prison." Nay, let us take the words in a perverted sense at once, and let them be read thus: " By which also he went into prison, and preached to the Spirits." Now, pray, what did he preach to them, salvation or damnation? Which? Oh, say you, salvation, to be sure. " For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." A more glaring perversion of scripture has not yet occurred to me in all your book! I think if some of Paul's words and sayings are wrested by the unlearned, because *hard to be understood*, a great professor of learning hath here wrested and perverted some of Peter's, that may be understood with the greatest ease, if the whole connection is but judiciously consulted.

I shall here briefly view the words in two different senses, viz. what I judge to be the scriptural and unscriptural.

1st. " For this cause, (or to this end) was the Gospel preached to them that are dead," *i. e.* dead with Christ, or dead in Christ; *Ye are dead* (saith Paul) *and your life is hid with Christ in God*, Col. iii. 3. ii. 20. Gal. ii. 19, 20. Rom. vi. 2, 8, 11. *Blessed are the dead that die in the Lord. The dead in Christ shall rise first*, &c. " that they might be judged," condemned, despised, and their names cast out, *as evil*,

and looked upon as the *filth of the earth, and the off-scourings of all things*; not by Christ at the last day, but by Satan, the great accuser of the brethren and his servants, now in this life, during their pilgrimage to bliss and glory, “according to men in the flesh.” *Ye are not in the flesh, but in the Spirit*, saith Paul to the Romans. *We are in him that is true*, saith St. John, *even in his Son Jesus Christ*; and *there is no condemnation to them that are in Christ Jesus*, Rom. viii. 1. But natural men, or men in the flesh, have no discernment of spiritual things, and therefore they judge of believers in Christ only as men in the flesh, like themselves. Nay, indeed, Christ himself was judged according to a man, in the flesh, Matt. xi. 19. *Behold a man glutinous and a wine bibber, a friend of publicans and sinners; but wisdom is justified of her children*; and her children are judged to be fools and fanatics (by the world) for her sake. *They think it strange* (saith St. Peter in the preceding verse but one to that now under notice) *that ye run not with them into the same excess of riot, speaking evil of you for righteousness sake*, “but live according to God in the Spirit.” Spiritual and eternal life, sound principles, and holy affections, are the first cause, chief end, and blessed effects of the Gospel of the Grace of God.

2dly. Let us take the words in your sense: “For this cause was the Gospel preached also to them that are dead (or damned) that they might be judged (by God at the last day) according to men in the flesh (as though they had heard it while in the flesh) but live to God in the spirit.” So then, according to your notion of things, God will not be able to judge any at last, but those to whom the Gospel was preached: and still (oh mysterious nonsense!) if this is the true sense of the passage, although they are to be judged, and even condemned, yet they are to “live according to God in the spirit!!!”

“ He

“ He went and preached to the spirits in prison ;” but, for the sake of illustration, let us admit the absurdity as a fact, and pray how did he preach ? to them and among them, partially or universally ? Did he go over all the regions of darkness and despair ? Did he visit them all, in their very low and lost estate, with salvation and converting Grace ? Was there an universal gathering together of all the hosts of hell to our Shiloh ? Did he leave none, no not so much as one without a blessing ? And pray, before he took his leave of them, did he appoint and establish a Gospel ministry among them ? for no doubt he knew that many would be cast into prison after his departure, that would stand as much in need of the Gospel as those to whom he preached ; and for this purpose did he give to some apostles, some prophets, evangelists, teachers, and pastors, for the work of the ministry, for the edifying of the body, till they all come to the purity and unity of the faith ? &c. Without all these things, alas ! Sir, he went and preached to the spirits in prison to very little purpose.

But I can hardly allow myself to believe that it was the Gospel he preached to them, for another reason, which I shall just mention. I perceive that Elhanan and Winchester are divided about the character and capacity of the preacher : Elhanan says, page 67, that “ it was Jesus Christ that passed the gulph, and “ went and preached to the spirits in prison.” If so, they had a glorious preacher indeed ! the very bishop and archbishop of all souls ! the great mystery of Godliness, God in the flesh !---the Mediator between God and man, (yet not between God and devils)---the Messiah and Messenger of the covenant. But Winchester says, (page 68,) “ That it was only the “ soul or Spirit of Christ, in its disembodied state, “ that went and preached to the spirits in prison !” Only the soul, alas ! only the soul ! then he did not
go

go into prison in his mediatorial character ! Alas ! Alas ! Oh well-a-day ! the golden dream is vanished ! and the cunning trick discovered.

Yet, good Sir, I would not have you despair of getting a passage through the gulph after all ; a little more torturing, and a little more twisting and perverting of the scriptures may do great things for you ; since you discover none of the dove's innocency, you must study to get a little more of the serpent's subtilty.

From page 77 to 87, you have struggled very hard to get your friend and brother, the Rev. Judas Iscariot out of *his own place*, for which kind office you will never get so much as his empty thanks.

You would fain make us believe, that you view his case as an objection of no weight at all against your benevolent scheme ; no wonder, indeed, for you seem to be entirely ignorant of the whole circumstances of his life, actions, and miserable end. You have took no notice of his horrid hypocritical character ; you have but very meekly touched upon his unparalleled crime, and respecting his future punishment. Oh ! what a picture of carnal benevolence, and universal charity ! (Page 80,) " And " who (*i. e.* Judas) must probably have his portion " in the second death." So then you have brought the damnation of this vile apostate at last to a probably only ! " A mere probably ! an empty probably ! an uncertain probably ! Was there ever such a daring insult made upon the prophets and evangelists ? Was there ever such a bold contradiction to the Lord of life and glory, whom Judas, *the son of perdition*, betrayed into the hands of his murderers ? Was there ever such a gross imposition made upon the understandings of wayfaring men ! or even upon little school boys, who can but just read the New Testament ? Hell can probaby match such

such insolence ; but I am persuaded that Beelzebub, the prince of devils, can do no more.

“ The Son of man goeth, as it is written, but woe to that man by whom the Son of man is betrayed ; it had been good for that man, if he had not been born.” In order to squeeze the bitter dregs of woe and horror out of this passage, and to make your friend Judas appear in a more respectable light, and hopeful condition, you have instanced the circumstances of Job and Jeremiah---their sorrowful exclamations and inveighings against the day of their birth, &c. Job iii. 2---19. Jer. xx. 11---18. But what in the name of God and truth have either Job or Jeremiah to do with Judas ? What, I say, have these men of eminent piety, and zeal for God, to do with Judas, the notorious hypocrite, the most covetous idolater that ever sneaked beneath a religious mask ; the most abandoned apostate, and *son of perdition*, that ever appeared under the Gospel dispensation ? Job was the most amiable character of his day, *perfect and upright, one that feared God, and eschewed evil* ;—Judas had no fear of God before his eyes. Job was a sincere and humble worshipper of God ;—Judas paid his adoration to gold.—Job was in the furnace of affliction ; from the very pinnacle of honour, affluence and esteem, to the very lowest ebb of human misery ! surrounded with desolation ! bereft of a social offspring ! full of inward anguish ! yea, from being the richest man of the east, he became a tempted and tormented beggar on a dunghill !—Judas was in no such trouble.—Job could bless God as the taker, as well as the giver of gifts ;—Judas *was a thief, carried the bag*, and sold the Lord of all riches for thirty pieces of silver.—Job was only molested by the devil ; Judas was possessed of the devil, and was himself a devil. In a word, Job was a believer in Christ, and heir of salvation ; but Judas was

was the betrayer of Christ, and is emphatically styled *the son of perdition*!--he was left and lost in life--he was his own murderer in death, and went to his own place, *that the scriptures might be fulfilled*. But lo! here lies the very strength and soul of the argument. Whatever Job and Jeremiah said of themselves, and their gloomy birth day, (as they then apprehended it) did not at all affect their future happiness. But he who sees throughout eternity at one view! and who, with the Father and Spirit, decreed the state and place of every being; He that shall sit with such pomp and majesty on the great white throne at the last great day! He it was that said, respecting Judas, *Good for that man, if he had not been born*; and depend upon it, he meant what he said, and could speak with the most undoubted certainty and truth. *Quere*. Which of these two is the most horrid crime, to betray the word incarnate, or the word inspired? And if a man is wicked enough to do either, will he not do both?

Page 119, "Those who venture to contradict their Maker, and say, that he *will contend for ever, and be always wrath*, ought to be able at least to give as good reason why *he will*, as he has assigned, why *he will not*." Certainly they ought; but the words *for ever* and *always*, as they occur in your book, have the most dark and dubious signification; explain them first, and I shall endeavour to produce you a satisfactory reason afterwards.

Page 150, "A very sensible Deist who I have seen, said to an acquaintance of mine, who preached the universal doctrine, 'Had I been acquainted with your system 30 years ago, I should have been a zealous Christian, and as great a friend to revelation, as I have been an enemy.'" I should have known this to be the language of a Deist, if you

you had not told us; for none but a Deist could make such a speech; none but Deists, I am persuaded, preach your doctrine; and none but Deists can believe it. It is every way suited to the corrupt heart, profane life, and guilty conscience of a Deist; doubtless, in a little time, your synagogue will swarm with Deists; "a sensible Deist" would have been a zealous Christian (*without faith*). But a-lack-a-day, he did not hear of your doctrine in time! O what a pity! He would have been a more sensible Deist than ever; he would have been one of our baptized infidels, as the poet calls them.

I must now abruptly break off, and for the present take my leave of your deistical diabolical doctrine; and let me entreat you, if ever you should resume this subject again, to confine your attention chiefly to the New Testament; not altogether, but chiefly, because *there* the doctrine is chiefly insisted upon and illustrated; and do not trifle, I pray you, about meekness, candour, and I know not what; but come at once to plain positive facts---either you or I are deceived---one of us must be a *liar*---we cannot both be right, for we are as opposite as light is from darkness. I have endeavoured to lay the horrid crime of propagating error at your door; it is high time for you to clear yourself, and openly declare whose side you are on, and whose interest you espouse. To the petition you have stole from the Litany, as a motto for your title page, "That it may please thee to have mercy upon all men," I would just subjoin, "That it may please thee to illuminate all bishops, priests, and deacons, with true knowledge of thy word, and that both by their preaching (writings) and living, they may set it forth, and shew it accordingly---and bring into the way of truth, all such as have erred, and

L

" are

"are deceived.—*We beseech thee to bear us good
" Lord."*

To the damnation of hell, and the misery of the
damned, there is no

E N D.



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